

DESTINY

The Magazine of National Life



Photo by Ewing Galloway, N. Y.

THE CITIES OF ISRAEL

"He that Keepeth Israel Shall Neither Slumber nor Sleep"

[PAGE 77]



Photo by Ewing Galloway, N. Y.

The Ship of State



"They that go down to the sea in ships, that do business in great waters; these see the works of the Lord, and his wonders in the deep. For he commandeth, and raiseth the stormy wind, which lifteth up the waves thereof . . . Then they cry unto the Lord in their trouble, and he bringeth them out of their distresses. He maketh the storm a calm, so that the waves thereof are still. Then are they glad because they be quiet; so he bringeth them unto their desired haven." (Ps. 107: 23-30.)

But no less important to mankind is it that God may also calm the storms of national troubles. Therefore, may our nation at all times put its trust in Him and with Longfellow say:

"Thou, too, sail on, O ship of State!
Sail on, O Union, strong and great!
Humanity with all its fears,

With all the hopes of future years,
Is hanging breathless on thy fate!"

From, *The Building of the Ship*

Battle Hymn of the Republic



Mine eyes have seen the glory of the coming of the Lord . . .

This is the vision of men of God in every age who have faced seemingly insurmountable difficulties and troubles with an assurance born of faith in the certainty of His Coming as their hearts respond to John's exclamation, "Behold He cometh with clouds."

He is trampling out the vintage where the grapes of wrath are stored . . .

In the world-shaking events of our generation He has put on righteousness as a breastplate and a helmet of salvation, for the Lord of Hosts is moving to destroy those who have destroyed the earth. The command has been given to "Thrust in thy sharp sickle and gather the clusters of the vine of the earth; for her grapes are fully ripe."

He hath loosed the fateful lightning of His terrible swift sword . . .

God has today given His people the use of the fateful lightning in the release of atomic heat which has proved to be a terrible, swift sword of sudden destruction.

He hath sounded forth the trumpet that shall never sound retreat . . .

The present age is ending and there is no turning back as men and nations meet inevitable judgment for wrongdoing and mal-administration. Righteousness is to be established upon earth for God is moving with a certain and sure purpose to bring in the new order of the ages.



He is sifting out the hearts of men before His judgment seat . . .

Nations as well as all peoples are being tested and tried that the righteous may purify themselves and be ready to meet their God and King. And so let us respond:

*O be swift, my soul, to answer Him!
Be jubilant, my feet!
Our God is marching on.*

*In the beauty of the lilies,
Christ was born across the sea . . .*

In Him, and in Him alone, is the hope of the world for "the government shall be upon His shoulders: and His name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace."

With a glory in His bosom that transfigures you and me.

Jesus Christ, God the Son, has redeemed us from all evil, imputing His righteousness to all those who recognize His glory and believe on Him.

*As He died to make men holy, let us die to make men free, while
God is marching on.*

To this end God commissioned His people to set the prisoners free, liberate the slaves and take the knowledge of salvation unto the ends of the earth. For such a cause we have fought and in such a calling many have died that the righteousness of His Kingdom may be made known to all men.

YOUR attention, as you read this publication, is directed toward the destinies of the nations of the world, the war, and our changing economy. The conclusions are based on the *only* authoritative source — the prophecies of the Holy Bible. In this way one can know the purpose and outcome of present chaos and you may well be startled, if this is your first acquaintance with its *national* phase, to discover the Bible as the most modern Book in the world. Containing information we must all shortly take into account, it deals mainly with the origin, history and destiny of *one* race and it is very probable that *you* are of that race, thus both the Bible and DESTINY deserve your consideration and study.

DESTINY identifies the Anglo-Saxon-Celtic and kindred peoples as the House of Israel under the leadership of the United States of America and Great Britain, and proceeds to prove it to be true. The magazine itself is published by plain Americans who have seriously studied God's Word in the Scriptures and who have seen God's hand in American and world history. We are not introducing a new religion. We are not a sect. In a time when esteem for the Bible has greatly declined, we stand for the truth of the Book as applied to the spiritual, economic and political life of man on the earth and so have formed a non-profit organization — which is undenominational — to publish these truths in order that others may possess this important information.

Our responsibility in these matters is deepened by the fact that the Anglo-Saxons are the people with whom God made His unalterable Covenant, and upon whom He laid His Law. That is, we accept the Scripture which describes a servant race appointed by God as the earthly vehicle of His purpose to the nations. This people He called *Israel*. Selected, disciplined, dispersed on their mission, they are here now — these are still Bible times in the truest sense — and it is a marvelous, continuing-on-through-the-centuries history. For we note that Israel left Palestine, while the Jews remained. We trace Israel out of the East and across Europe to their new settlement in the Isles, then on to America. By

FOREWORD

what the prophets wrote of them, what the monuments record, what the traditions preserve, by the "way-marks" they left at various stages of their journey, but mostly by the way they have fulfilled, unconsciously, what the Word of God states concerning them, and by the innumerable evidences of God's providence in their present situation, we know who and where they are, and what they will do.

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His own name upon them, for Israel means "a prince with God," and He commanded them not to "take it in vain." That they did take God's name in vain — and so lost it — is a matter of history. That they will again carry it — to God's honor and service — is clear from the Bible, and is the subject of our publication.

Like the name Israel, *Anglo-Saxon* is a noble name when clearly understood. As here used it does not stand for the Nordic racial theory or for the exaltation of any nation. We exalt God, not man. And we recognize that all who are "born again" and believe in Jesus Christ, regardless of his or her race, will partake of the blessings of the Covenant. We emphasize the Anglo-Saxon-Israel fact, however, and thus make Israel's identity clear, because it has been so grossly neglected and misunderstood in Bible teaching and is essential to an understanding of the prophecies and plan of God as contained in the Bible.

We see in the Bible plain guidance for the spiritual life of the soul, for the moral order of society and for the economic process of community and national well-being based on justice and equity. We find the moral order by which God intends to make obsolete the pagan order under which we still live. We see our Israel forefathers as they lived in alternate obedience and rejection of the Law, with consequent prosperity, punishment and correction. We have the Voice of God recalling us to our allegiance and foretelling the consequences of certain courses of action, and we have our Lord offering to set up completely the Kingdom of God on earth in its spiritual, economic and moral elements with Him self as King.

Thus we stand for the *whole law of God and the whole Gospel of Christ!* In large and general terms, this defines our position. We are anti-nothing and pro-everything relating to God's revealed purpose. We publish the neglected truths concerning the Kingdom or Government of God, for peace and justice, and concerning the people of God who continue today — the same people with the same work — now nearing the time of the full entry of the rule of God among men.

DESTINY

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DESTINY

The Magazine of National Life



THE MARCH OF HISTORY

SAVED IN OUR CITIES

MODERN civilization is extremely vulnerable to attack as far as our great cities are concerned. The continuity of existence in these great metropolises depends upon the coördination and coöperation of the services of all those who are responsible for furnishing water, light, heat, transportation and keeping lines of communication open. This includes telegraph, telephone and mail services. Important, too, are the men responsible for the protection of citizens against fire, theft and violence through fire and police department watchfulness. The question of public health becomes an acute problem whenever men gather into centers and build cities, for carelessness in this respect has resulted in great plagues and epidemics bringing sudden death to thousands. A health department is an absolute essential if our cities today are to be reasonably free from disease and sickness.

Cessation of any one of the above services which make life normal in a great city would bring misery, suffering and hardship to all. Because a strike in any of these public services is not now prohibited as treasonable to the well-being of a community, our cities are especially vulnerable in times of national crisis such as is produced by labor disputes.

A second problem with which our cities are faced is their susceptibility to the scourge of continuous crime and violence which affects the peace and security of all those dwelling therein. This is revealed in our national record of crime. J. Edgar Hoover, Director of the FBI, speaking before the 52nd annual conference of the International Association of Chiefs of Police at Miami Beach, Florida, on December 10th, 1945, as reported in *Progress*, said:

"The fingerprint files of the FBI reveal a criminal army of 6,000,000 individuals who have been arrested and fingerprinted [one out of every 23 inhabitants of the United States]. More and more I am convinced that the fault lies directly in the home. . . . The most recent figures reveal that 21% of all arrests are persons under 21. . . . The arrests of girls under 18 years of age have increased 198% since the last peacetime year of 1939, while

arrests of boys under 18 years of age have increased 48% for homicide, 70% for rape, 39% for robbery, 72% for assault, 55% for auto thefts, and 101% for drunkenness and driving while intoxicated."

Planned disruption of city services and criminal aggression against society are not the only disturbing factors affecting orderly city life. The pressure of economic conditions is responsible for a certain type of business activity which invariably migrates to our cities. Micah records a stern condemnation by declaring:

"Woe to them, that devise iniquity, and work evil upon their beds! when the morning is light, they practise it, because it is in the power of their hand. And they covet fields, and take them by violence; and houses, and take them away: so they oppress a man and his house, even a man and his heritage." (Micah 2: 1-2.)

The prophet later points out what God requires of a man:

"He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God? The Lord's voice crieth unto the city." (Micah 6: 8-9.)

The prophet goes on to show that the wise will reverence His power and obey His rule. But the wicked are charged with failure to keep His laws and Micah draws attention to the treasures of sin in "the houses of the bad," while deceitful methods are used to cheat men of the fruit of their labors and violent men have acquired wealth by these means. Habakkuk declares:

"Woe to him that buildeth a town with blood, and establisheth a city by iniquity! Behold, is it not of the Lord of hosts that the people shall labour in the very fire, and the people shall weary themselves for very vanity?"

The prophet then condemns the social life of the city in which drinking plays such a prominent part and declares that, as men have poured out poison for their friends, so the cup of God's judgment is to be given to avenge this violence and sin:

"Woe! to you who give drink to your friends!
You who pour out your poison to them." (Micah 2: 15, F. F. Trans.)

This condition, as set forth by the prophet, is one of the earmarks of our modern city life in the social and public drinking of beverages he so aptly calls "poison." And so, continuing, he states the result:

"The cup of the Lord's right hand shall be turned unto thee . . . for the violence of the land, of the city, and all that dwell therein."

Following judgment, there is the promise of ultimate deliverance for the cities in Israel:

"O Israel, thou hast destroyed thyself; but in me is thine help. I will be thy king: where is any other that may save thee in all thy cities?" (Hosea 13: 9-10.)

There is hope of a day coming when violence and crime will be heard no more in any of our cities, for God is to intervene and all evil shall be removed:

"He will turn again, he will have compassion upon us; he will subdue our iniquities; and then will cast all their [Israel's] sins into the depths of the sea." (Micah 7: 19.)

From that day forward peace, prosperity, happiness and contentment will be the lot of all our people, whether they abide in the country or dwell in our cities.

A THREAT AND A CHALLENGE

THE RUSSIAN army newspaper *Red Star*, in an article by its international observer, I. Yermashov, said any attempts within the United Nations Organization to "turn the little powers into political weapons of some great powers can have fatal consequences for the cause of peace." Actually the Soviets are already using small nations as political weapons and are fearful lest Great Britain and the United States resort to the same tactics. The "fatal consequences" are for a peace according to the Russian plan.

Small powers have no rights which Soviet Russia feels at all inclined to respect when the exercise of such rights is not in the interest of the Soviet program of expansion. Already Russia has declared through its delegates that there is no problem in northern Iran. Of course there is no problem there for Russia, but what about Iran?

Iran has asked the United Nations Security Council for protection against what is called Russian interference in northern Iran. Now Russia is one of the five powers who can veto action by the Security Council which has been created and authorized to use international armed forces to quell aggression. Under such conditions men are really seriously thinking they can establish peace and one would be inclined to laugh if it weren't so tragic.

The Russian bear is already spreading its paws over the territory Ezekiel declares will be under the control of the Soviets when they elect to move against Israel. We can expect a move against the central government of Iran (Persia) in the program of aggression either to destroy its influence or substitute a government more friendly to the Soviets. Events in this unfortunate nation are well worth watching. Students of prophecy know Persia is destined to play an important part in the coming great conflict as an ally of Russia. If the UNO is unable to block aggression here, the entire purpose for which this organization was established is mere wishful thinking and the resumption of world conflict becomes merely a matter of timing.

A DRESS REHEARSAL?

WHAT is back of the present epidemic of labor troubles, the calling of strikes and an apparent general program of activity which, if carried out to its consummation, means chaos? We fully appreciate that the average workman sees the chance to increase his pay but is it possible this appeal to selfish interests is but a sop to secure the coöperation of otherwise good Americans in a program to sabotage our way of life? It is certain that the Communist party in America is pursuing every advantage to further increase the chaos, evidenced in the utterances of its speakers and in statements published in articles in Communist literature.

Frankly, carried to the extreme, the present situation is a perfect setting for revolution of the Red variety. Take a moment to make a summary of current actions — transportation paralyzed; communications, such as telephone, telegraph and radio silenced; food distribution stopped. Troops could not be efficiently moved; government authorities would be unable to communicate their orders to meet serious situations created by mob violence, riots and bloodshed.

The following is quoted from an editorial in the *Chicago Tribune* of January 17th and is worthy of careful consideration:

"Whether the Communists run the whole CIO need not be examined at the moment. It is plain that they are a tiny fraction of CIO membership. But it is indisputable that members of this minority dictate the policies of a number of CIO unions. Of the six big CIO unions involved in current strikes, or threatened strikes, the Communists probably have effective control of four.

"The American Communications Association, whose strike against Western Union in New York harassed business all over the nation, and the Farm Equipment Workers' union are run by Communists. The Communists have sufficient strength in the Packing House Workers' and CIO Electrical Workers' unions to mould them to the party line. They are a vociferous but not a controlling faction in the Auto Workers' union. They are not strong enough in the Steel Workers' union to control it.

"Stalin's foreign policy at the moment is one causing as much disruption as possible throughout the world. The Communist party in America is acting to further that policy. Its organ, the Daily Worker, gloats in headlines as the number of strikes mounts."

Unless the United States government takes drastic steps to establish law and order and our legislative bodies at Washington move to cleanse the government of all Communist sympathizers, enacting regulations to prevent strikes and tie-ups that are against the public welfare through interference with public utilities, we can expect revolution and even bloodshed to further the program sponsoring the Sovietization of America.

Think for a moment what a tyrannical totalitarian government would do in complete control of the United States of America. Labor itself would be one of the greatest sufferers and they are unwittingly furthering a program which, if successful, will later bring them into abject slavery to full regimentation.

It is time that Washington forgot politics and turned its attention to solving the most serious threat to our liberty and freedom since this nation gained its independence in 1776. The enemy within is rapidly becoming more formidable than the enemy without in so far as our ability to meet the issues are concerned. Are we to continue a free people or is our nation to be once more enslaved? The next few years will decide this issue.

TURMOIL AND TROUBLE

CAPITAL and labor are at war. Strikes over wages, resulting in the shut-down of factories, have crippled our nation and postponed the production of materials so needed today. Reconversion is again delayed while the situation becomes weekly more critical. There is a solution but neither the government, capital nor labor are yet willing to even consider the restoration of the law of the Lord which would bring forth an equitable adjustment for the many perplexing problems entering into the present controversy. Meantime, because of the unwillingness to turn to the only source that will provide a lasting cure for our economic troubles, we face turmoil and trouble nothing short of disastrous as far as our present economy is concerned.

Unless checked, the ultimate result of the present controversy will be the destruction of our present economy. We who know the ultimate outcome are not particularly concerned, for under the new and equitable system to follow will come true collaboration between management and labor.* This will be brought about by the restoration of the Israel economy with a system of taxation which does not confiscate a man's possessions and a monetary system that represents true wealth.

While capital and labor battle today over the question of wages, there is a large class of American citizens who suffer and will be made to pay dearly for every gain labor secures at the expense of increased prices. After all, it is not a question of the amount paid to labor that is so important; rather the most important question is what will the pay received by labor purchase in the open market? For all concerned it would be far better to reduce prices through the substitution of more economical methods in production of goods instead of granting increased wages to any one group of laborers.

Increased prices penalize the white collar workers and also the hundreds of thousands who have worked, labored and saved for the day when, no longer able to work, they expect to live on the returns from their savings. The savings of a man of twenty-five years ago, which would have been adequate then to see him through the closing years of his life, with prices more or less stabilized, would not provide today for all the needs of life. This is due to the vicious cycle of increased wages followed by increased costs which make it impossible for the workman of today to retire in his old age and live on his savings if such a cycle is allowed to continue. This is the Babylonian economy, the viciousness of which is apparent to anyone who will take time to study the inflationary trend of the last 100 years. Such a study will reveal that there has been a slow but sure increase in the cost of living, as the result of which a new generation destroys the savings of the previous generation. In turn, the new generation will find the purchasing power of its savings materially reduced by the demands of the coming generation. It is a system of hardship and slavery by whatever name men may call it.

God has condemned this entire system which His prophets have charged with the responsibility for poverty, squalor, bloodshed and war. After all, the entire labor controversy stems from the greed of men, whether capital or labor, who care little and consider less the plight of the infirm, the aged, the widows and the orphans who are

caught between two millstones labeled labor and capital and are being ground to poverty. The law of the Lord declares:

"Cursed be he that perverteth judgment of [refuses justice to] the stranger, fatherless, and widow." (Deut. 27: 19.)

This law not only condemns the individual who violates its provisions but groups of individuals as well, whether they represent management or labor, both of whom today, in the interest of personal greed, have completely forgotten the needs of this class of people in our midst. What a day it would be if capital and labor would come together in a conference to revise the scale of prices and wages downward that this class of helpless citizens might not suffer! In so doing they would materially contribute to the stabilization of the purchasing power of the dollar and fix the price of commodities at a reasonable figure to prevent working a hardship upon the less fortunate.

Through Jeremiah God declared when the heathen peoples disregarded the widows and orphans their wrongs would be avenged. How much more surely will punishment be visited upon this nation which calls itself Christian. The answer to the greed of men is given by John in Revelation where the judgment coming upon the entire system of Babylonian economy is depicted.

"The progress of judgment is clearly set forth by John. In one day comes death, mourning and famine, which day closes with the final fulfillment of progressive judgment in three distinct stages. 1st: In one hour judgment comes. 2nd: In one hour great riches come to naught. 3rd: In one hour is she made desolate.

"That desolation has not yet become a complete reality, but the progress towards such desolation can clearly be seen by those who are familiar with national and international trends. Certainly by the year 1948 A.D. the truth of that of which John speaks will become evident unto all men." (Study in Revelation, page 283.)†

Strikes and shut-downs, with disputes over wages, are today bringing the inevitable and final judgment near to hand. Both labor and management, and financial interests, the latter largely responsible for the troubles of labor and management, will be brought to the bar of Divine justice and the Babylonian system itself will pass away. For, as John has declared, "In her was found the blood of prophets, and of saints, and of all that were slain upon the earth." (Rev. 18: 24.)

LOSING CONTROL

THERE are a number of ways in which a nation's defenses can be destroyed. In a time of war it is accomplished by physical destruction, sabotage or by disclosing military secrets to the enemy. In times of peace the undermining of a nation's defenses is also possible and blind indeed are we to the facts of history if our nation gives away its military secrets just because there is a temporary cessation in hostilities. Russia is not so foolish, but then, Jesus set forth a truism when He said that the children of this world are wiser in their generation than the children of light.

What has America gained as a result of the Moscow conference? Actually nothing. As a matter of fact we are to lose the control of the most potential weapon of offense a nation ever possessed, a weapon which we could use to compel nations to keep the peace. In our policy of appeas-

† See "Digest of the Divine Law," Chapter VIII, *Management and Labor*.

† "Study in Revelation," 384 pages, price postpaid \$3.50, Destiny Publishers, Haverhill, Mass.

ing Russia we have agreed to give the control of the atomic bomb to a Security Council and thus it will pass out of our possession.

In return for such concessions what has Russia given? Nothing. Though she has conceded nothing, Russia has gained much in our relinquishment of absolute control over this deadly weapon. Russia has military secrets of her own but is she sharing them with us? Most certainly not, and the statements of both Truman and Attlee that a share in the findings of her latest military research is a requisite to our releasing knowledge concerning the secret and control of atomic energy have not yet materialized. Actually the Soviets have nothing to lose and everything to gain in pressing for concessions from us while making none of their own, retaining their military secrets for future use in accordance with Ezekiel's prophecy.

In our policy of appeasement we have allowed the Soviets to enter Japan where, under MacArthur's administration, a most successful handling of a conquered enemy, its government and territory is being demonstrated. The Soviets actually contributed nothing whatever to the capitulation of Japan but now want a lion's share in the administration of the affairs of a nation which we conquered. Have we forgotten so soon that when Russia granted fishing rights and weather stations to Japan it prolonged the war?^{*} Their object, of course, is clear — ultimate control in the Far East.

Our leaders are destroying our best means of compelling nations to respect our desires for a just peace by delegating control of the atomic bomb to others. Thus they come under condemnation for failing to prepare for the battle of the day of the Lord which is close at hand:

"Ye have not gone up into the gaps, neither made up the hedge for the house of Israel to stand in the battle in the day of the Lord." (Ez. 13: 5.)

Ezekiel sets forth the price which will ultimately be paid because of the foolishness of our leaders by declaring that they will not be numbered in the assembly of His people:

"Because, even because they have seduced my people, saying, Peace; and there was no peace." (Ez. 13: 10.)

We are trying to build a wall of peace through concessions and appeasement but God has decreed it will be thrown down before the fury of the coming storm. Thus, in giving in to Soviet pressure in both Europe and Asia, we but make the coming of the day of wrath inevitable when war and destruction, which we are thinking to escape, will again afflict our nation.

RESULTS OF PLANNED ECONOMY

PRESIDENT TRUMAN and his advisors are fearing inflation and a program of planned economy seems to be the only solution they are able to suggest as a cure. Actually it is not possible to so plan prices that inflation can be prevented even though Chester Bowles has stated that a rigid system of price control will prevent the evils of run-away inflation. What price control can accomplish is the destruction of production itself.

During the war sugar, butter, meat and other commodities were rationed to secure equitable distribution but today there is no sugar, butter or meat, and for this situation planned economy must take the largest share of the blame.

* See "Russia: 'Ally' and Enemy," DESTINY for May, 1943.

Men produce and sell to secure a profit and when profit is denied and it becomes more profitable to turn attention to other channels of activity, scarcities rapidly develop in the commodities that men have found less profitable to produce. Price ceilings have curtailed production but we are informed by OPA that if such ceilings were not maintained prices would increase.

But where is the sugar, butter and meat at the OPA prices — or at any price? If by increasing the price these commodities again appear on the market, though we were unable to purchase them because of prohibitive prices, at least we would be no worse off than now and would have the hope that in time healthy competition would compel a reduction to a reasonable level.

Representative Buffett of Nebraska has demanded that the House Banking Committee start an examination of OPA policies. He said the situation in several industries "would seem to indicate that honest business men are being liquidated by OPA regulations." As an example, he called attention to the chaotic conditions in industry and referred to "the lumber shortage and the dismantling of mills; the steady decline in butter production and the virtual disappearance of butter from normal distribution channels, and the general disappearance of soybean, corn, and other grains from normal trading channels." After all, this should be the expected result when profits are curtailed or denied and business operations become too hazardous and uncertain.

As long as we continue a planned economy, the safety valve of supply and demand, which ordinarily regulates prices within certain prescribed bounds, wherein men are free to work and produce, will be inoperative. The danger of ruinous inflation will exist under such conditions.

THE DESIRE FOR PEACE

BACK of the soldier demonstrations to speed up discharges is the individual desire of the Anglo-Saxon for peace. While there is evidence of Communist propaganda as the Reds take advantage of this discontent, yet the desire on the part of every American, after accomplishing the task of defeating our enemies, is to return to peaceful pursuits.

We are not a war-like people, though when aroused we go through with the task and nothing will turn us aside until our enemies are defeated.

The day will come when nations will learn war no more and young men will not have to be transported to die on far-flung battlefields to satisfy the lust and greed of the god of war, under whose command tyrants go out in evil aggression. This is because God has decreed:

"My people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places." (Isa. 32: 18.)

For God has promised He will make a covenant of peace with them and it shall be an everlasting covenant (Ez. 37: 26) when they acknowledge that He is the Lord. At that time He will be their God and they shall be His people. The only barrier to such a glorious peace is the continued unwillingness on the part of our nation to turn to God, to His laws and their administration.

If the men who desire to come home, when they do return, will recognize these truths and become the spearhead in a national move to bring a spiritual awakening to America, it will prevent the necessity that they, or their children, ever again be sent to die on foreign fields of battle.

The Chronometer of History

PART II

The Ancient Hebrew Calendar

THE SOLAR CYCLE of fifteen years succeeded that of the seven-year cycle of the Antediluvian calendar and, as it has already been shown, 1721 A.M. was the last year of the most ancient calendar. The next year, 1722 A.M., 360 years before Abraham's call, was the first year of the ancient Hebrew fifteen-year Lunar-Solar cycle. Its perfection supplies the days of the week for all the biblical dates from its commencement, and it gives the dates of the old Sabbath days, or Saturdays, up to the present time.

The months have thirty and twenty-nine days alternately just as did the months of the Antediluvian calendar. But this ancient Hebrew calendar differed in that the intercalary days were added as a thirteenth month at the end of every three years while the Antediluvians justified their calendar with Solar time once in seven years. This thirteenth or intercalary month had thirty-four days except the middle intercalary period which had thirty-five days. But at the end of every third cycle (*i.e.*, at the end of every forty-fifth year), one week or seven days was dropped from the intercalary period. The days extended from sunset to sunset and all the years are civil ones, the first civil month being the seventh Sacred month. In using this cycle for biblical purposes, the seventh civil month (Nisan or Abib) must be called the first month of the year (Exodus 12: 2). But for convenience, and in order to furnish an unbroken sequence of time from Adam, dates should be primarily fixed on the civil calendar.

A Serial Almanac

By means of this calendar every date given in the Bible subsequent to 1722 A.M. when this cycle began may be found by one as easily as they would find October 25, 1866 A.D. to be Thursday, if they possessed an almanac of that year. This ancient Hebrew calendar is in fact a serial almanac of the fifteen successive years which form this cycle, which repeats itself down the

ages, together with a tabulated arrangement of all the A.M. years involved showing their position upon the cycle itself.

When Israel left Egypt (2513 A.M.) God said unto them:

"This month shall be unto you the beginning of months, it shall be the first month of the year to you." (Exodus 12: 2.)

Intercalary Days

From this date forward Bible dates are given upon the Sacred calendar that makes the seventh civil month the first month of the year, while the first civil month (Tishri) is the seventh Sacred month of the Bible calendar. There are no Bible events given upon the days of the intercalary months which were added to the calendar every three years, although the dates of Scripture include them with scientific accuracy. The phraseology of scriptural language, referring to intercalary periods, is varied, such as "at the end of days," "after two years fully expired," "at the return of the years," "when days were multiplied," "in process of time," "after the end of two years." But the variations are often the result of ignorance of the chronological references and have in some instances led to amusing mistranslations.

Value of Intercalary Days

The occurrence of references to intercalary periods in scriptural history are of great value and are sometimes as good as an eclipse to set the time of an event. By them we obtain the means to prove the exact years of events and the continued verification of the chain of time.

The following are a few examples:

Genesis 4: 3 refers to the intercalary days of the year 125 A.M. when Abel was slain by Cain. The marginal rendering is correct, stating "at the end of days" from which we learn that Abel was slain at the end of the intercalary days.

Genesis 38: 12 shows that Judah's wife died during the intercalary days

and here again the marginal rendering is correct: "the days were multiplied." There is nothing to warrant the words supplied by translators such as "And in the process of time." This is an arbitrary invention and hides the historical evidence of the genuineness of Scripture.

Genesis 41: 1 gives the record of the date of Pharaoh's dream in, or just after, the intercalary days of 2288 A.M. (calendar 1) of the ancient Hebrew Solar cycle. The Greek Septuagint is "It came to pass within [or after] two years of days." It is the same in Acts 24: 27 which has erroneously led to the belief that Paul was imprisoned two years, though a Roman, without a hearing. The words by no means denote the lapse of two years of time. These expressions only occur at intercalary periods.

I Kings 17: 7 is an allusion to the intercalary days at the end of the year 3098 A.M., dealing with Elijah at the brook and here the marginal rendering is correct and is the same as used regarding Abel; *i.e.*, "at the end of days."

I Chron. 20: 1 is a reference to the expiration of the intercalary period in the expression "the return of the year."

I Kings 20: 22 and 26 shows the Assyrians were fighting against Ahab after the intercalary period of the year 3104 A.M. (calendar c). This is a very clear reference.

II Chron. 18: 2 states "at the end of years" (see marginal rendering) and is also an intercalary period and exactly three years after the events of I Kings 20: 22 and 26 and the end of 3107 A.M. (see calendar f). We thus obtain the death of Ahab as occurring early in the year 3108 A.M.

A Ludicrous Error

Daniel 1: 5 gives one of the most ludicrous errors of our translators and its continuance in all versions as well as comments and pulpit allusions, shows the extent of the darkness and error which exists in the minds of pro-

fessors in our colleges when they know nothing about the measurement of time by which history is placed on a natural and scientific basis. The reference is to the 34 intercalary days at the end of three years, which at this juncture was 3398 A.M. (see calendar *I*) when Nebuchadnezzar began to reign. It is plain from Daniel 2: 1 that the King's dream occurred in the second year of his reign when Daniel had become a wise man in the realm. But Daniel was tested in the first year of Nebuchadnezzar's reign. It was obviously impossible to accomplish a three-year period of training between the first and second years of the reign of the King. Daniel 1: 5 should state that they were trained during the days at the end of three years and the statement "at the end of the days" of Daniel 1: 18 has a direct reference to the intercalary period at the end of the year 3398 A.M. These are a few of such references to the intercalary periods in the Old Testament and others will be readily found by the student. Turning to the New Testament we find the same error has been continued through failure to understand the Hebrew calendar.

Acts 9: 19 deals with the conversion of Paul just before or in the intercalary days at the end of the year 4034 A.M. (see calendar *c*). We read that when Paul was baptized he "was certain days with the disciples which were at Damascus." Then we read in verse 23, "And after that many days were fulfilled the Jews took counsel to kill him." This is a reference to the intercalary days, but not expressed in the same way as in the Old Testament because the Book of Acts was written not only to Jews but also Gentiles who kept Solar time according to the Roman year which we use. Luke begins his history of Paul with the intercalary period of calendar *o*, the last year of the ancient Hebrew Solar cycle, 4031 A.M., and ends it on the same calendar 30 years later in 4061 A.D., a fact which partly explains his rather abrupt termination of the Apostle's ministry. Luke was a good chronologist and his numerous references to periods and dates of the ancient Hebrew Solar cycle are very interesting and form a remarkable proof of the genuineness of his writings. From the 20th chapter of Acts to the end of the book, his dates are numerous and it is a great pity that our translators have not understood or recognized their importance.

Acts 25: 1 begins the intercalary period at the end of 4058 A.M. (see calendar *I*). In these same days Paul sailed in the ship in which he was wrecked. The ship was sailing slowly during the intercalary days (Acts 27: 7). The 9th verse refers to a fast on the tenth of the first civil month of the next year which was the "Day of Atonement" on the 10th of the seventh sacred month (see marginal reading) commanded to be observed in Leviticus 27: 29. It is plain by the mention of this fast on the 10th day of the first month of the new year, 4059 A.M., that the intercalary days were just over.

The period, therefore, during which Paul was left bound in charge of the centurion, but having liberty, was about four months, not "two years," a reference merely to the years requiring intercalary days.

An Important Passage

Luke 9: 51 has been a puzzle to translators and commentators alike and for want of proper knowledge the passage adds to the list of mistranslations. It was not our Lord who was taken up, but the intercalary days at the end of the year 4028 A.M. in order

seventh years of which are also the seventh years of all planetary motion, whether obtained by the transits of Mercury or Venus, or those derived from the eclipse line of time with which mortal man cannot interfere.

Modern Jewish Calendar

Before leaving this subject of intercalary days we must mention the modern Jewish calendar. Owing to their loss of the ancient Solar cycle and the subsequent adoption of others, one after another, they have greatly erred by using their intercalary days in the middle of the civil year, which is the end of their Sacred year. That this is an error is very clear from a study of the Bible and its calendar. Elijah at the brook is a case in point for the chronology shows him six months at the brook Cherith and when the waters dried up during the intercalary days which fell always in the hot season he went to dwell in the house of a widow at Zarephtha.

Civil and Sacred Calendar

The months of the ancient Hebrew civil and Sacred calendars are as follows:

Name of Month	Days per Month	Civil Calendar	Sacred Calendar
Tishri.....	30 days	1st month	7th month
Bul.....	29 "	2nd "	8th "
Casleu.....	30 "	3rd "	9th "
Tebeth.....	29 "	4th "	10th "
Shebet.....	30 "	5th "	11th "
Adar.....	29 "	6th "	12th "
Nisan.....	30 "	7th "	1st "
Zif.....	29 "	8th "	2nd "
Sivan.....	30 "	9th "	3rd "
Tamuz.....	29 "	10th "	4th "
Ab.....	30 "	11th "	5th "
Elul.....	29 "	12th "	6th "
Ve-Adar.....	34 days added every three years and an extra day (making 35) at the end of every 9th year of this Lunar-Solar cycle.		

to lengthen Lunar to Solar time (see calendar *I*). The Greek translation reads "And it came to pass, when the days were fully completed that were taken up, he set his face steadfast towards Jerusalem." He was not crucified until six and a half months later, and after this it was 40 days before He ascended. This passage is very useful inasmuch as it proves that the year which followed was 4029 A.M. when our Lord was crucified. This was 4029 years from the beginning, all the

This calendar is astronomical, perpetual and as true today as it was in ancient times. The fifteen songs of degrees (Psalms 120 to 135) represent the fifteen years of the Solar cycle and this Solar cycle of fifteen years, but no other, will produce the Bible dates and periods subsequent to 1722 A.M.

From Noah to Abraham

The years of the patriarchs from Noah to Abraham, like those from Adam to Noah, are an accurate and

most splendid record of Solar years. The following table gives the years from Noah's 600th year in 1656 A.M. to Abraham's 75th year.

Gen. 7: 11	Noah was 600 years old at Flood	1656 A.M.
" 11: 10	Arphaxad born after Flood	2 years
" 11: 12	Salah born when Arphaxad was	35 " old
" 11: 14	Eber " " Salah " "	30 " "
" 11: 16	Peleg " " Eber " "	34 " "
" 11: 18	Reu " " Peleg " "	30 " "
" 11: 20	Serug " " Reu " "	32 " "
" 11: 22	Nahor " " Serug " "	30 " "
" 11: 24	Terah " " Nahor " "	29 " "
" 11: 32	Terah died when he was	205 " "
" 12: 4	Abraham was 75 years old when Terah died in	2082 A.M.

This year (2082 A.M.) is a first year of the Hebrew cycle and therefore calendar *a* gives the days and dates for the year. Terah left the city of Ur with Abraham on the 15th day of the seventh civil month of 2082 A.M. and died in Haran at the end of the same year. Abraham remained in Haran until Terah's death (Acts 7: 4). After the death of his father, Abraham left Haran in 2083 A.M., being still 75 years old (Gen. 11: 31).

Selfsame Day

An understanding of the calendar on which the Bible dates are recorded brings harmony to the record and an understanding of the scriptural expression "even the selfsame day it came to pass" proving the accuracy of the ancient Hebrew Lunar-Solar cycle and calendar. When Israel left Egypt on the 15th day of the first sacred month in the year 2513 A.M. (see calendar *l*) it was also a Tuesday. Moses declares:

"And it came to pass at the end of 430 years, even the selfsame day it came to pass, that all the hosts of the Lord went out from the land of Egypt." (Exodus 12: 41.)

When Abraham fell into a deep sleep and saw the vision of the affliction of his seed, the Lord said unto him:

"Know of a surety that thy seed shall be a stranger in a land that is not their's, and shall serve them; and they shall afflict them four hundred years; And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance." (Gen. 15: 13-14.)

400 and 430 Years

The apparent discrepancy between these two figures, 430 and 400, has led scholars to consider the 400 years an expression in round numbers of the sojourn, which was actually 430 years. But they are two distinct periods, each

having a fulfilment remarkable for its precision. Loose expressions, such as round numbers, have no place in the Bible. The 430 years of sojourn began

Solomon knew the genealogical tables better than we and so we read in I Kings 6: 1 that he laid the foundation of the temple in the 480th year after the Exodus. This would be the year 2993 A.M. The temple was seven years in building and so the dedication date on the Solar cycle was 3000 A.M.

Year of the Crucifixion

Perhaps no other issue relating to the calendar has been the subject of more argument than the year of the crucifixion of our Lord. Scholars have been in violent disagreement on this question and the controversy has been passed on to the laity until it is almost hopeless to secure a hearing when presenting facts which differ with certain accepted beliefs. The calendar which has proved so accurate on all other scriptural datings should settle the issue, and it will for those who are willing to adhere to the facts.

The years assigned to the crucifixion range anywhere from 28 A.D. to 34 A.D. and the day of the week from Wednesday to Friday, with Friday as the accepted day for the Christian world as a whole today. A study of the scriptural types and the events leading to the crucifixion make it necessary for our Lord, as the Lamb slain from the foundation of the earth, to have been crucified on the 14th day of Nisan. As shown in the discussion on intercalary days, Luke 9: 51 gives an important clue for the event described occurred in the year 4028 A.M., a little more than six months before the crucifixion. Thus, according to this passage, 4029 A.M. would be the crucifixion year. Checking the table of first years we find that 4029 A.M. was a 13th year in the Hebrew cycle and the calendar for this year is *m*. Consulting the calendar for this year, the 14th of Nisan was a Thursday. Jesus entered Jerusalem on Palm Sunday and presented himself to the Temple as the Lamb which was to be selected for sacrifice. According to Exodus 12: 3 the lamb was to be selected on the 10th day of the month. The

Abraham	born when Terah was 130 in the year 2008 A.M.
Isaac	born when Abraham was 100 years old
Jacob	" " Isaac " " 60 " "
Levi	" " Jacob " " 80 " "
Kohath	" " Levi " " 44 " "
Amram	" " Kohath " " 65 " "
Moses	" " Amram " " 76 " "
Moses' age at the time of the Exodus	80 " "

Year of Exodus

2513 A.M.

YEAR I

(Table a.)

MONTHS out. borsd.		S. M. T. W. T. F. S.		S. M. T. W. T. F. S.		MONTHS out. borsd.		
1	vii	1	2	3	4	5	6	
8	9	10	11	12	13	14	15	
Tishri.	15	16	17	18	19	20	21	
22	23	24	25	26	27	28	29	
29	30	27 28 29 30						
2	viii	1	2	3	4	5	6	
6	7	8	9	10	11	12	13	
Bul.	13	14	15	16	17	18	19	
20	21	22	23	24	25	26	27	
27,	28	29	25 26 27 28 29					
3	ix	1	2	3	4	5	6	
5	6	7	8	9	10	11	12	
Casleu.	12	13	14	15	16	17	18	
19	20	21	22	23	24	25	26	
26	27	28	29	30	24 25 26 27 28 29			
4	x	1	2	3	4	5	6	
3	4	5	6	7	8	9	10	
Tebeth.	10	11	12	13	14	15	16	
17	18	19	20	21	22	23	24	
24	25	26	27	28	29	30	1	
5	xi	1	2	3	4	5	6	
9	10	11	12	13	14	15	16	
Shebet.	16	17	18	19	20	21	22	
23	24	25	26	27	28	29	30	
6	xii	1	2	3	4	5	6	
7	8	9	10	11	12	13	14	
Adar.	14	15	16	17	18	19	20	
21	22	23	24	25	26	27	28	
28	29	26 27 28 29						

YEAR II

(Table b.)

MONTHS out. borsd.		S. M. T. W. T. F. S.		S. M. T. W. T. F. S.		MONTHS out. borsd.		
1	vii	1	2	3	4	5	6	
4	5	6	7	8	9	10	11	
Tishri.	11	12	13	14	15	16	17	
18	19	20	21	22	23	24	25	
25	26	27	28	29	30	29 30		
2	viii	1	2	3	4	5	6	
9	10	11	12	13	14	15	16	
Bul.	17	18	19	20	21	22	23	
23	24	25	26	27	28	29	30	
3	ix	1	2	3	4	5	6	
6	7	8	9	10	11	12	13	
Casleu.	15	16	17	18	19	20	21	
22	23	24	25	26	27	28	29	
29	30	27 28 29 30						
4	x	1	2	3	4	5	6	
6	7	8	9	10	11	12	13	
Tebeth.	14	15	16	17	18	19	20	
21	22	23	24	25	26	27	28	
27	28	29	25 26 27 28 29					
5	xi	1	2	3	4	5	6	
5	6	7	8	9	10	11	12	
Shebet.	12	13	14	15	16	17	18	
19	20	21	22	23	24	25	26	
26	27	28	29	30	24 25 26 27 28 29			
6	xii	1	2	3	4	5	6	
7	8	9	10	11	12	13	14	
Tebeth.	15	16	17	18	19	20	21	
21	22	23	24	25	26	27	28	
28	29	26 27 28 29 30						
7	x	1	2	3	4	5	6	
6	7	8	9	10	11	12	13	
Shebet.	13	14	15	16	17	18	19	
19	20	21	22	23	24	25	26	
26	27	28	29	30	25 26 27 28 29 30			
8	xi	1	2	3	4	5	6	
5	6	7	8	9	10	11	12	
Shebet.	12	13	14	15	16	17	18	
19	20	21	22	23	24	25	26	
26	27	28	29	30	25 26 27 28 29 30			
9	xii	1	2	3	4	5	6	
10	11	12	13	14	15	16	17	
Adar.	15	16	17	18	19	20	21	
21	22	23	24	25	26	27	28	
28	29	26 27 28 29 30						

YEAR III

(Table c.)

MONTHS out. borsd.		S. M. T. W. T. F. S.		S. M. T. W. T. F. S.		MONTHS out. borsd.		
1	vii	1	2	3	4	5	6	
7	8	9	10	11	12	13	14	
Tishri.	14	15	16	17	18	19	20	
21	22	23	24	25	26	27	28	
28	29	30	26 27 28 29 30					
2	viii	1	2	3	4	5	6	
5	6	7	8	9	10	11	12	
Bul.	12	13	14	15	16	17	18	
19	20	21	22	23	24	25	26	
26	27	28	29	30	25 26 27 28 29			
3	ix	1	2	3	4	5	6	
4	5	6	7	8	9	10	11	
Casleu.	11	12	13	14	15	16	17	
18	19	20	21	22	23	24	25	
25	26	27	28	29	30	24 25 26 27 28 29		
4	x	1	2	3	4	5	6	
6	7	8	9	10	11	12	13	
Tebeth.	13	14	15	16	17	18	19	
21	22	23	24	25	26	27	28	
28	29	30	25 26 27 28 29 30					
5	xi	1	2	3	4	5	6	
5	6	7	8	9	10	11	12	
Shebet.	12	13	14	15	16	17	18	
19	20	21	22	23	24	25	26	
26	27	28	29	30	25 26 27 28 29 30			
6	xii	1	2	3	4	5	6	
3	4	5	6	7	8	9	10	
Adar.	10	11	12	13	14	15	16	
17	18	19	20	21	22	23	24	
24	25	26	27	28	29	30	1	

YEAR IV

(Table d.)

MONTHS out. borsd.		S. M. T. W. T. F. S.		S. M. T. W. T. F. S.		MONTHS out. borsd.		
1	vii	1	2	3	4	5	6	
7	8	9	10	11	12	13	14	
Tishri.	14	15	16	17	18	19	20	
21	22	23	24	25	26	27	28	
28	29	30	26 27 28 29 30					
2	viii	1	2	3	4	5	6	
5	6	7	8	9	10	11	12	
Bul.	12	13	14	15	16	17	18	
19	20	21	22	23	24	25	26	
26	27	28	29	30	25 26 27 28 29			
3	ix	1	2	3	4	5	6	
4	5	6	7	8	9	10	11	
Casleu.	11	12	13	14	15	16	17	
18	19	20	21	22	23	24	25	
25	26	27	28	29	30	24 25 26 27 28 29		
4	x	1	2	3	4	5	6	
6	7	8	9	10	11	12	13	
Tebeth.	13	14	15	16	17	18	19	
20	21	22	23	24	25	26	27	
28	29	30	25 26 27 28 29 30					
5	xi	1	2	3	4	5	6	
5	6	7	8	9	10	11	12	
Shebet.	12	13	14	15	16	17	18	
19	20	21	22	23	24	25	26	
26	27	28	29	30	25 26 27 28 29 30			
6	xii	1	2	3	4	5	6	
6	7	8	9	10	11	12	13	
Adar.	13	14	15	16	17	18	19	
20	21	22	23	24	25	26	27	
27	28	29	30	25 26 27 28 29 30			1	

YEAR V

(Table e.)

MONTHS out. borsd.		S. M. T. W. T. F. S.		S. M. T. W. T. F. S.		MONTHS out. borsd.		
1	vii	1	2	3	4	5	6	
7	8	9	10	11	12	13	14	
Tishri.	14	15	16	17	18	19	20	
21	22	23	24	25	26	27	28	
28	29	30	26 27 28 29 30					
2	viii	1	2	3	4	5	6	
5	6	7	8	9	10	11	12	
Bul.	12	13	14	15	16	17	18	
19	20	21	22	23	24	25	26	
26	27	28	29	30	25 26 27 28 29			
3	ix	1	2	3	4	5	6	
4	5	6	7	8	9	10	11	
Casleu.	11	12	13	14	15	16	17	
18	19	20	21	22	23	24	25	
25	26	27	28	29	30	24 25 26 27 28 29		
4	x	1	2	3	4	5	6	
6	7	8	9	10	11	12	13	
Tebeth.	13	14	15	16	17	18	19	
20	2							

YEAR X.

(Table j.)

Mosra. Out. Month.	S. M. T. W. T. F. S.	S. M. T. W. T. F. S.	Mosra. Out. Month.
1 VII	1 2 3 4 5 6 7	1 2 3 4 5 6 7	1 2 3 4 5 6 7
9 10 11 12 13 14 15	8 9 10 11 12 13 14	8 9 10 11 12 13 14	Nisan.
Tishri.	15 16 17 18 19 20 21	14 15 16 17 18 19 20	
22 23 24 25 26 27 28	21 22 23 24 25 26 27	21 22 23 24 25 26 27	
30	29 30	29 30	
2 VIII	1 2 3 4 5 6 7	1 2 3 4 5 6 7	8 II
7 8 9 10 11 12 13	5 6 7 8 9 10 11	5 6 7 8 9 10 11	
Bul.	14 15 16 17 18 19 20	12 13 14 15 16 17 18	Zif.
21 22 23 24 25 26 27	19 20 21 22 23 24 25	19 20 21 22 23 24 25	
28 29	26 27 28 29	26 27 28 29	
3 IX	1 2 3 4 5 6 7	1 2 3 4 5 6 7	9 III
6 7 8 9 10 11 12	4 5 6 7 8 9 10	4 5 6 7 8 9 10	
Casleu.	13 14 15 16 17 18 19	11 12 13 14 15 16 17	Sivan.
20 21 22 23 24 25 26	18 19 20 21 22 23 24	18 19 20 21 22 23 24	
27 28 29 30	25 26 27 28 29 30	25 26 27 28 29 30	
4 X	1 2 3	1 2 3	10 IV
4 5 6 7 8 9 10	3 4 5 6 7 8 9	5 6 7 8 9 10 11	
Tebeth.	11 12 13 14 15 16 17	9 10 11 12 13 14 15	Tamuz.
18 19 20 21 22 23 24	16 17 18 19 20 21 22	16 17 18 19 20 21 22	
25 26 27 28 29	23 24 25 26 27 28 29	23 24 25 26 27 28 29	
5 XI	1 2	1 2 3 4 5 6 7	11 V
3 4 5 6 7 8 9	8 9 10 11 12 13 14	8 9 10 11 12 13 14	
Shebet.	10 11 12 13 14 15 16	15 16 17 18 19 20 21	Ab.
17 18 19 20 21 22 23	23 24 25 26 27 28 29	23 24 25 26 27 28 29	
24 25 26 27 28 29	30 30	30 30	
6 XII	1 2 3 4 5 6 7	1 2 3 4 5 6 7	12 VI
6 7 8 9 10 11 12	4 5 6 7 8 9 10	4 5 6 7 8 9 10 11	
Adar.	15 16 17 18 19 20 21	12 13 14 15 16 17 18	Elul.
22 23 24 25 26 27 28	29 30 31 32 33 34 35	29 30 31 32 33 34 35	
29	37 38 39	37 38 39	

YEAR XI.

(Table k.)

Mosra. Out. Month.	S. M. T. W. T. F. S.	S. M. T. W. T. F. S.	Mosra. Out. Month.
1 VII	1 2 3 4	1 2 3 4	7 I
5 6 7 8 9 10 11	3 4 5 6 7 8 9	3 4 5 6 7 8 9	
Tishri.	13 14 15 16 17 18 19	10 11 12 13 14 15 16	Nisan.
19 20 21 22 23 24 25	17 18 19 20 21 22 23	17 18 19 20 21 22 23	
26 27 28 29 30	24 25 26 27 28 29 30	24 25 26 27 28 29 30	
2 VIII	1 2	1 2 3 4 5 6 7	8 II
3 4 5 6 7 8 9	5 6 7 8 9 10 11	5 6 7 8 9 10 11	
Bul.	10 11 12 13 14 15 16	16 17 18 19 20 21 22	Zif.
17 18 19 20 21 22 23	23 24 25 26 27 28 29	23 24 25 26 27 28 29	
24 25 26 27 28 29	29 29	29 29	
3 IX	1 2	1 2 3 4 5 6 7	9 III
9 10 11 12 13 14 15	7 8 9 10 11 12 13	7 8 9 10 11 12 13	
Casleu.	16 17 18 19 20 21 22	13 14 15 16 17 18 19	Sivan.
23 24 25 26 27 28 29	21 22 23 24 25 26 27	21 22 23 24 25 26 27	
30	28 29 30	28 29 30	
4 X	1 2 3 4 5 6 7	1 2 3 4 5 6 7	10 IV
7 8 9 10 11 12 13	5 6 7 8 9 10 11	5 6 7 8 9 10 11	
Tebeth.	14 15 16 17 18 19 20	12 13 14 15 16 17 18	Tamuz.
21 22 23 24 25 26 27	19 20 21 22 23 24 25	19 20 21 22 23 24 25	
28 29	26 27 28 29	26 27 28 29	
5 XI	1 2 3 4 5 6 7	1 2 3 4 5 6 7	11 V
6 7 8 9 10 11 12	4 5 6 7 8 9 10	4 5 6 7 8 9 10	
Shebet.	13 14 15 16 17 18 19	11 12 13 14 15 16 17	Ab.
20 21 22 23 24 25 26	18 19 20 21 22 23 24	18 19 20 21 22 23 24	
27 28 29 30	25 26 27 28 29 30	25 26 27 28 29 30	
6 XII	1 2 3	1 2 3	12 VI
4 5 6 7 8 9 10	2 3 4 5 6 7 8	2 3 4 5 6 7 8	
Adar.	11 12 13 14 15 16 17	9 10 11 12 13 14 15	Elul.
18 19 20 21 22 23 24	16 17 18 19 20 21 22	16 17 18 19 20 21 22	
25 26 27 28 29	23 24 25 26 27 28 29	23 24 25 26 27 28 29	

YEAR XII.

(Table l.)

Mosra. Out. Month.	S. M. T. W. T. F. S.	S. M. T. W. T. F. S.	Mosra. Out. Month.
1 VII	1 2 3 4 5 6 7	1 2 3 4 5 6 7	7 I
8 9 10 11 12 13 14	0 7 8 9 10 11 12	0 7 8 9 10 11 12	
Tishri.	15 16 17 18 19 20 21	13 14 15 16 17 18 19	Nisan.
22 23 24 25 26 27 28	20 21 22 23 24 25 26	20 21 22 23 24 25 26	
29 30	27 28 29 30	27 28 29 30	
2 VIII	1 2 3	1 2 3 4 5 6 7	8 II
6 7 8 9 10 11 12	4 5 6 7 8 9 10	4 5 6 7 8 9 10	
Bul.	13 14 15 16 17 18 19	11 12 13 14 15 16 17	Zif.
20 21 22 23 24 25 26	18 19 20 21 22 23 24	18 19 20 21 22 23 24	
27 28 29	25 26 27 28 29	25 26 27 28 29	
3 IX	1 2 3	1 2 3 4 5 6 7	9 III
5 6 7 8 9 10 11	8 9 10 11 12 13 14	8 9 10 11 12 13 14	
Casleu.	13 14 15 16 17 18 19	10 11 12 13 14 15 16	Sivan.
20 21 22 23 24 25 26	17 18 19 20 21 22 23	17 18 19 20 21 22 23	
27 28 29 30	24 25 26 27 28 29 30	24 25 26 27 28 29 30	
4 X	1 2	1 2 3 4 5 6 7	10 IV
8 9 10 11 12 13 14	6 7 8 9 10 11 12	6 7 8 9 10 11 12	
Tebeth.	15 16 17 18 19 20 21	13 14 15 16 17 18 19	Tamuz.
22 23 24 25 26 27 28	19 20 21 22 23 24 25	19 20 21 22 23 24 25	
29 30	26 27 28 29 30	26 27 28 29 30	
5 XI	1 2	1 2 3 4 5 6 7	11 V
7 8 9 10 11 12 13	5 6 7 8 9 10 11	5 6 7 8 9 10 11	
Shebet.	13 14 15 16 17 18 19	11 12 13 14 15 16 17	Ab.
20 21 22 23 24 25 26	18 19 20 21 22 23 24	18 19 20 21 22 23 24	
27 28 29	25 26 27 28 29	25 26 27 28 29	
6 XII	1 2 3	1 2 3 4 5 6 7	12 VI
4 5 6 7 8 9 10	2 3 4 5 6 7 8	2 3 4 5 6 7 8	
Adar.	11 12 13 14 15 16 17	9 10 11 12 13 14 15	Elul.
18 19 20 21 22 23 24	16 17 18 19 20 21 22	16 17 18 19 20 21 22	
25 26 27 28 29	23 24 25 26 27 28 29	23 24 25 26 27 28 29	

YEAR XIII.

(Table m.)

Mosra. Out. Month.	S. M. T. W. T. F. S.	S. M. T. W. T. F. S.	Mosra. Out. Month.
1 VII	1 2 3 4 5 6 7	1 2 3 4 5 6 7	7 I
8 9 10 11 12 13 14	0 7 8 9 10 11 12	0 7 8 9 10 11 12	
Tishri.	15 16 17 18 19 20 21	13 14 15 16 17 18 19	Nisan.
22 23 24 25 26 27 28	20 21 22 23 24 25 26	20 21 22 23 24 25 26	
29 30	27 28 29 30	27 28 29 30	
2 VIII	1 2 3	1 2 3 4 5 6 7	8 II
6 7 8 9 10 11 12	4 5 6 7 8 9 10	4 5 6 7 8 9 10	
Bul.	13 14 15 16 17 18 19	11 12 13 14 15 16 17	Zif.
20 21 22 23 24 25 26	18 19 20 21 22 23 24	18 19 20 21 22 23 24	
27 28 29	25 26 27 28 29	25 26 27 28 29	
3 IX	1 2 3	1 2 3 4 5 6 7	9 III
5 6 7 8 9 10 11	8 9 10 11 12 13 14	8 9 10 11 12 13 14	
Casleu.	13 14 15 16 17 18 19	10 11 12 13 14 15 16	Sivan.
20 21 22 23 24 25 26	17 18 19 20 21 22 23	17 18 19 20 21 22 23	
27 28 29 30	24 25 26 27 28 29 30	24 25 26 27 28 29 30	
4 X	1 2	1 2 3 4 5 6 7	10 IV
8 9 10 11 12 13 14	6 7 8 9 10 11 12	6 7 8 9 10 11 12	
Tebeth.	15 16 17 18 19 20 21	13 14 15 16 17 18 19	Tamuz.
22 23 24 25 26 27 28	19 20 21 22 23 24 25	19 20 21 22 23 24 25	
29 30	26 27 28 29 30	26 27 28 29 30	
5 XI	1 2	1 2 3 4 5 6 7	11 V
7 8 9 10 11 12 13	5 6 7 8 9 10 11	5 6 7 8 9 10 11	
Shebet.	13 14 15 16 17 18 19	11 12 13 14 15 16 17	Ab.
20 21 22 23 24 25 26	18 19 20 21 22 23 24	18 19 20 21 22 23 24	
27 28 29	25 26 27 28 29	25 26 27 28 29	
6 XII	1 2 3	1 2 3 4 5 6 7	12 VI
7 8 9 10 11 12 13	5 6 7 8 9 10 11	5 6 7 8 9 10 11	
Adar.	14 15 16 17 18 19 20	12 13 14 15 16 17 18	Elul.
21 22 23 24 25 26 27	19 20 21 22 23 24 25	19 20 21 22 23 24 25	
29 30	26 27 28 29 30	26 27 28 29 30	

YEAR XIV.

(Table n.)

Mosra. Out. Month.	S. M. T. W. T. F. S.	S. M. T. W. T. F. S.	Mosra. Out. Month.
1 VII	1 2 3 4 5 6 7	1 2 3 4 5 6 7	7 I
8 9 10 11 12 13 14	0 7 8 9 10 11 12	0 7 8 9 10 11 12	
Tishri.	15 16 17 18 19 20 21	13 14 15 16 17 18 19	Nisan.
22 23 24 25 26 27 28	20 21 22 23 24 25 26	20 21 22 23 24 25 26	
29 30	27 28 29 30	27 28 29 30	
2 VIII	1 2	1 2 3 4 5 6 7	8 II
5 6 7 8 9 10 11	3 4 5 6 7 8 9	3 4 5 6 7 8 9	
Bul.	12 13 14 15 16 17 18	10 11 12 13 14 15 16	Zif.
19 20 21 22 23 24 25	17 18 19 20 21 22 23	17 18 19 20 21 22 23	
27 28 29	24 25 26 27 28 29	24 25 26 27 28 29	
3 IX	1 2	1 2 3 4 5 6 7	9 III
5 6 7 8 9 10 11	2 3 4 5 6 7 8	2 3 4 5 6 7 8	
Casleu.	12 13 14 15 16 17 18	9 10 11 12 13 14 15	Sivan.
19 20 21 22 23 24 25	16 17 18 19 20 21 22	16 17 18 19 20 21 22	
27 28 29 30	23 24 25 26 27 28 29	23 24 25 26 27 28 29	
4 X	1 2	1 2 3 4 5 6 7	10 IV
7 8 9 10 11 12 13	5 6 7 8 9 10 11	5 6 7 8 9 10 11	
Tebeth.	14 15 16 17 18 19 20	12 13 14 15 16 17 18	Tamuz.
21 22 23 24 25 26 27	19 20 21 22 23 24 25	19 20 21 22 23 24 25	
29 30	26 27 28 29 30	26 27 28 29 30	
5 XI	1 2	1 2 3 4 5 6 7	11 V
7 8 9 10 11 12 13	4 5 6 7 8 9 10	4 5 6 7 8 9 10	
Shebet.	14 15 16 17 18 19 20	11 12 13 14 15 16 17	Ab.
21 22 23 24 25 26 27	18 19 20 21 22 23 24	18 19 20 21 22 23 24	
29 30	26 27 28 29 30	26 27 28 29 30	
6 XII	1 2 3	1 2 3 4 5 6 7	12 VI
7 8 9 10 11 12 13	5 6 7 8 9 10 11	5 6 7 8 9 10 11	
Adar.	11 12 13 14 15 16 17	9 10 11 12 13 14 15	Elul.
21 22 23 24 25 26 27	18 19 20 21 22 23 24	18 19 20 21 22 23 24	
29 30	26 27 28 29 30	26 27 28 29 30	

YEAR XV.

(Table o.)

TABLE OF FIRST YEARS OF THE ANCIENT HEBREW FIFTEEN YEAR SOLAR CYCLE
This Cycle began with 1722 A.M.

*1722	2172	2622	2072	3522	3972	4422	4872	5322	5772
1737	2187	2637	3087	3537	3987	4437	4887	5337	5787
1752	2202	2652	3102	3552	*4002	4452	4902	5352	5802
1767	2217	2667	3117	3567	4017	4467	4917	5367	5817
1782	2232	2682	3132	3582	4032	4482	4932	5382	5832
1797	2247	2697	*3147	3597	4047	4497	4947	5397	5847
1812	2262	2712	3162	3612	4062	4512	4962	5412	5862
1827	2277	2727	3177	3627	4077	4527	4977	*5427	5877
1842	*2292	2742	3192	3642	4092	4542	4992	5442	5892
1857	2307	2757	3207	3657	4107	4557	5007	5457	5907
1872	2322	2772	3222	3672	4122	*4572	5022	5472	5922
1887	2337	2787	3237	3687	4137	4587	5037	5487	5937
1902	2352	2802	3252	3702	4152	4602	5052	5602	5952
1917	2367	2817	3267	*3717	4167	4617	5067	5517	5967
1932	2382	2832	3282	3732	4182	4632	5082	5532	5982
1947	2397	2847	3297	3747	4197	4647	5097	5547	*5997
1962	2412	*2862	3312	3762	4212	4662	5112	5562	6012
1977	2427	2877	3327	3777	4227	4677	5127	5577	6027
1992	2442	2892	3342	3792	4242	4692	*5142	5692	6042
*2007	2457	2907	3357	3807	4257	4707	5157	5607	7057
2022	2472	2922	3372	3822	4272	4722	5172	5622	6072
2037	2487	2937	3387	3837	*4287	4737	5187	5637	6087
2052	2502	2952	3402	3852	4302	4752	5202	5652	6102
2067	2517	2967	3417	3867	4317	4767	5217	5667	6117
2082	2532	2982	*3432	3882	4332	4782	5232	5682	6132
2097	2547	2997	3447	3897	4347	4797	5247	5697	6147
2112	2562	3012	3462	3912	4362	4812	5262	*5712	6162
2127	*2577	3027	3477	3927	4377	4827	5277	5727	6177
2142	2592	3042	3492	3942	4392	4842	5292	5742	6192
2157	2607	3057	3507	3957	4407	*4857	5307	5757	6207

The first 7th day of all these years was the Sabbath, and as 1722 A.M. would have been the first year of the Antediluvian solar cycle, it is a continuation of the 7th day from Eden. The week has never been broken. The dates of all scripture history show this. It is also proved by the lunar cycle of 285 (15 times 19 equals 285) years marked by * on table.

edge, he would be unable to accomplish the work we want, or have the requisite tools. This is a proper illustration, and the imperfect knowledge of chronology in the minds of mankind is a proof of the correctness of the statement. Happily for us, men who are gifted in chronology have been stimulated to bend their minds to a more detailed study, and have thought out and worked out the various cycles of time on the stern principle of astronomical measurement. Such controlling cycles are like so many tools in the hands of a skilled artisan, and by them chronologists have obtained results which astronomers could not supply. At all events they have not done so. Chronology is the science which has pointed out the clock-like mechanism of the skies, detected the order of the eclipses, enumerated all the transits, and supplied mankind with a practical and unerring means for testing the periods of the history of the world. The result is that chronology, as an exact science, comes before mankind with a teeming harvest of new facts.

We have by no means exhausted the many interesting harmonies that will be found in Scripture when the calendar is understood and used for the purpose of verifying its record. Chronology is a subject to be carefully considered and we can assure those who are willing to devote time to study that it will pay high dividends in understanding the Scriptures.

Observations upon the Apocalypse

FEW PEOPLE realize that the great English mathematician, Sir Isaac Newton (1642-1727 A.D.) wrote on the subject of prophecy manifesting an implicit faith in the Bible. The following is taken from his writings:

"In the time of the end, the wise shall understand but none of the wicked shall understand." 'Blessed is he that readeth, and they that hear the words of this prophecy and keep those things which are written therein.' The folly of interpreters has been to foretell times and things by this prophecy as if God designed to make them prophets. By this rashness they have not only exposed themselves, but brought the prophecy into contempt. The design of God was much otherwise. He gave this and the prophecies of the Old Testament, not to gratify men's curiosities by enabling them to fore-know things — but that after they were fulfilled they might be interpreted by the event, and His own Providence (not the interpreter's) be then manifested thereby to the world. For the event of things predicted many ages before, will then be a convincing argument that the world is governed by Providence — for as the few and obscure prophecies concerning Christ's first coming were for setting up the Christian religion, which all nations have since corrupted, so the many and clear prophecies concern-

ing the things to be done at Christ's second coming are not only for predicting, but also for effecting a recovery and re-establishment of long-lost truth, and setting up a kingdom wherein dwelleth righteousness.

"The event will prove the apocalypse, and this prophecy thus proved and understood will open the old prophets and all together will make known the *true* religion and establish it. For he that will understand the old prophets must begin with this; but the time is not yet come for understanding them perfectly, because the main revelation predicted in them is not yet come to pass. 'In the days of the voice of the seventh Angel, when he shall begin to sound, the mystery of God shall be finished, as He hath declared to His servants the prophets.' Then 'the Kingdoms of this world shall become the Kingdoms of our Lord and His Christ and He shall reign for ever.'

"There is already so much of the prophecy fulfilled that as many as will take pains in this study may see sufficient instances of God's providence, but then the signal revolutions predicted by all the holy prophets will at once both turn men's eyes upon considering the predictions, and plainly interpret them — till then, we must content ourselves with interpreting what hath been already fulfilled."

Review of World Affairs

By KENNETH de COURCY

London, February 1 (BY CABLE)

For the Record

ALL EUROPE and a large part of Asia are in convulsion. One of the most remarkable things about it is the degree of concealment achieved by the Anglo-American press. Occasionally something happens which cannot be hidden or explained away; as, for example, events in Persia, or the resignation of De Gaulle, or the demand of Russia to raise the Greek and Indonesian questions at the London Assembly. But these are mere incidents. If all the facts were published, Britain and America would follow a more intelligent policy, and great disasters now threatening might be averted.

After the Great War, the preparations for the next one were concealed behind a tissue of falsehoods woven round peace formulae. All that became so discredited that no one dares to play the same game again. Instead, the facts are concealed behind another tissue of falsehoods, the theme subject of which is the Eastern interpretation of Democracy or peoples' movements.

Germany

There is at present almost no danger of a Nazi revival. Hitler's political organization is smashed to bits. There is no serious underground movement. Rumors about signs of revival here and there have been exaggerated. The Nazi Party is smashed, broken, discredited. Of course, it is impossible to prophesy for the long future. The great danger is that Communism will sweep Germany. This is not likely to happen at once, but in two, three, or four years' time.

Many people believe that if Germany went Communist she would be the world's leading Soviet State, and would replace Russia as the most important revolutionary power. It is argued that a Communist Germany would have the sympathy of left-wingers all over the world, and would be accepted. The way back to the place of a great power is to set up Germany as a Soviet. Russia, perhaps, is very frightened. Russia would have to approve. The British Government would not dare oppose it. It would be the path to national rebirth. That is the thesis that is the danger.

The Communist Party is the best organized, the most enthusiastic, has the most young people in it, has ample sources of money. You can already get away with more as a Communist in Germany today than as anything else.

If and when Germany sets up a Soviet State, the effect upon the world situation will be immeasurable. This fearful danger can be averted. Are we going to act in time or not?

The British Zone

A slow change in atmosphere can be detected. There is a more friendly relationship between Junior Officers and the British soldier, on the one hand, and the Germans on the

other. Senior Officers, however, remain ice cold towards everyone, including the leading anti-Nazis. How far that is a pose, or really represents their views it is impossible to say, but the coldness is very noticeable and is in strong contrast to what is going on at a lower level.

Human nature is a very queer thing. The rougher the Allies are, the more the Germans tend to excuse the barbarities for which they are responsible. The only effective way of making them see their guilt is to attract them towards better things. That should be the mission of the Anglo-American Allies, and the ball is still at our feet. The task can only be achieved under strong, firm, military government, but it can never be achieved by negative roughness, especially towards the only elements in Germany likely to become effective propagandists for better things.

The American Zone

The other day one of our observers was driving in a car with two officers, an American driver, and a German policeman. The only one of the party armed was the German. It seemed odd, but it really represented the relatively easy going conditions in this Zone. Probably the American military government organization is not so interested in its job as the British. It does not go into things so deeply, and there is a good deal of boredom with the whole business. There is a great deal of reckless talk, and the talkers seem quite unconscious of the fearful risks. There is far too great a tendency to say, "give the Germans some of their own medicine, and then get out." The consequences of that will be absolutely disastrous. It simply means that instead of attracting the Germans to our way of life, we shall push them away from it, push them into Communism, and if, just at that moment, the occupying Armies leave, we shall have a Germany more hostile than ever before.

The Russian Zone

Here is silence. Our observer drove about 200 miles in this zone the other day. There is nothing sensational to be seen. It is just silent. If one leaves the beaten track or is unlucky enough to be in the zone after dark, the chances of being shot are considerable. Some victims would have thought themselves lucky to be shot, according to persistent stories.

A large part of the Russian Army is on its way home. That much is clear. Not even the most highly placed Allied observers have made up their minds what the Russian policy for Germany really is. It becomes more and more clear that there are differences of opinion in Moscow. All that we can be sure of: firstly, that the Russian Zone is being thoroughly Sovietized; secondly, that every effort is being made to build up a future German Government which will be pro-Russian; and thirdly, that Paulus and his fifty Generals are still under honorable arrest in Russia,

and are still being held for possible use. The Russian Army is very large and powerful, and is used by skillful politicians who are steering through many complications at home and abroad. They have a good chance of winning big successes, but at the same time there are tremendous internal weaknesses. The whole thing is a tissue of contradictions.

The Truth About Austria

The recent elections, in which the Communists suffered such a heavy defeat, had significance only in reflecting the emotions at that time of the Austrian people. The result had no other significance. Leading Austrians well knew that the future of their country would be determined by the Great Powers, regardless of Austria's feelings. The election of Renner as President was very unpopular. He was formerly a pro-German, now a Russian puppet. His election was forced by the Soviet representative. The Austrians themselves wanted a man from, and chosen by, their Parliamentary majority.

Unfortunately the economic situation is steadily deteriorating. Convinced that the Western Allies will not resist Russian pressure, the Austrian public, never politically strong, may presently capitulate and come to the conclusion that the most convenient course would be to go Communist, and quietly join the Russian system.

Another Phase in the French Crisis

Charles De Gaulle has no one but himself to blame. He imprisoned or discredited almost all the Conservative and Liberal leaders who might have been a decisive help in this crisis. For the most part he imprisoned, disfranchised them without charge or trial in part payment of obligations to the Communists, contracted in London and North Africa in 1942. Now the Communists have turned on De Gaulle. They were, of course, the cause of his downfall.

If France does go Communist, it will have very large repercussions in Germany. It will mean Sovietization of the French soon. As this is already happening in the Russian Zone, it would mean that a large part of Germany would have been Sovietized. It would make things extremely difficult in the British and American Areas.

Opposition in the Balkans

Very little is known in the outside world about what is going on in Central and Eastern Europe. There is, for example, a tremendous struggle taking place in Ruthenia and Eastern Galicia between the Greek Catholics, supported by the Vatican, and the Soviet-sponsored Russian Orthodox Church. There is a bitter struggle between the forces of East and West. There is a seething mass of discontent throughout these parts.

The Middle East

It looks as if the Middle East will be theatre No. 1 by the summer. In Palestine things are about as bad as they could be. The Jewish Agency has lost control, and would like to wash its hands of extremists. The Arab press asks what useful purpose it can now perform, and what stops its early liquidation? The men of action await the findings of the Anglo-American Commission before they strike. Meanwhile,

friction is fanned by the Arab boycott of Jewish trade. Both the Jews and Arabs will testify before the Commission, and then refuse to acknowledge its conclusions. That much is clear as daylight.

Russia is probably too occupied in Persia at the moment, and time is on her side. Her policy will be made clear later on. Persia is a poor country. Having successfully occupied its Northern Provinces, Russia at once looked around for booty. There was little except oil, so she started out for it.

The Hungarian Tragedy

Hungary is economically ruined. The Russian attitude towards her hardens. Public opinion is swinging rightwards, though this may be temporary. The position of the new government has become more difficult. Prices are so high that it is almost impossible to live. There is no fuel and that part of Europe is cold. Inflation has been caused by the printing of Hungarian currency by the Russians, followed by retaliatory printing by the Hungarians. Thus prices have risen to astronomical figures. On top of all this, the Russians, helped by the Hungarian Communists, have tried to alter the whole economic structure.

British Affairs

Power now lies in the control of publicity, the ownership of newspapers, periodicals, radio stations, film making concerns and the "movies." Candidates for statesmanship have failed to grasp this. They have left these professions to others. Consequently they find themselves powerless. Power lies with those who control the press, the "movies" and the radio. They are the ones who rule. If British statesmen of forty years ago had foreseen this, and sent their sons into these great publicity industries, the whole condition of British politics and the whole world situation might have been different. Instead, the left, the repository of modern political power, has given it to others. It is this fateful mistake, more than economic conditions, which has so weakened British statecraft.

Belgian Election

The Belgian elections will be held on February 17th. It is not a question of the monarchy, but of Leopold's Kingship. In private conversation almost everyone will agree that there is no foundation for the accusation that he collaborated with the Germans.

Leopold's enemies have behaved very dishonestly over the elections. They have prepared a book for electoral use which states the case against the King. It is timed for publication one week before polling day. The King asked to see the documents, most of which consist of papers and testimonies from Germans. The government refused to let him have advance copies. The King has, therefore, to prepare his defense without having seen the accusations. His enemies hope that this will place him at a hopeless disadvantage, and it may be thus the weight of propaganda may prove too heavy.

THE foregoing is the sixth monthly presentation of excerpts from "Review of World Affairs" by Kenneth de Courcy, cabled from London and published in DESTINY by special arrangement with the author.

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False Teaching Shown Cause of Atrocities

By C. H. RUTHERFORD

Rev. C. H. Rutherford, a New Jersey minister, has logically presented the reason why so-called civilized people practice atrocities. The Honorable A. Willis Robertson, Congressman from Lexington, Va., who is a member of the Ways and Means Committee, agreed so heartily with this lucid explanation that he inserted Mr. Rutherford's statement in the Congressional Record from which we are quoting. It can happen here unless America, with an implicit faith in the Bible as the Word of God, turns to the teachings of Jesus Christ and accepts the precepts of His Kingdom. — ED.

JAPANESE atrocity stories, now being released from Manila, are almost too cruel to believe. We explained these inhuman actions by saying, "The Japs are savages. These atrocities result from the lack of civilization."

We were just as greatly shocked and also puzzled when we read about the German atrocities. Many asked, "How is it possible for civilized people to do these things?" When one stops to think of the atrocities that were practised in Germany under the direction of highly educated leaders, we know that lack of civilization was not the reason why.

Why Such Brutality?

There is a reason, however, which explains why the German cruelty equalled that of the Japs — a reason why the actions of both were so similar. It is important for everyone to understand this reason, so that the United States in its race for higher educational standards will not make the same mistake which Germany and Japan made.

Students of history know that what happened in the German and Japanese prison camps was not abnormal or unnatural. What we, today, call inhuman treatment of prisoners of war was customary and expected, prior to the Christian era, and is still normal procedure where the teachings of Christ have not permeated. Those who have read Beau Geste and the other stories of Sir Christopher Wren regarding the

activities of the French Foreign Legion in North Africa shuddered with horror as they read how some tribes treated captured Christians. When our soldiers took part in the early battles in North Africa, they could not understand why free hospital and medical service was not given by the wealthy natives to their fellow citizens who lined the streets with open sores around their eyes and other parts of the body, begging, begging, begging. Our boys had forgotten that free hospitals, orphans homes, public sanitation and other evidences of real love for fellow men, progressed with Christianity and not with civilization. Our boys saw the same inhuman conditions in North Africa that existed there 2,000 years ago. There is just one reason why — and that is, Christianity had not permeated that section of the country.

Japanese Inhumanity

The same applies to Japan. The inhumanity of the Japs did not begin with this war and is not confined to their national enemies. It is one of the normal, natural qualities found among the majority of the people who have not been affected either directly or indirectly by the teachings of God.

Rome Civilized but Inhuman

For example, after Rome had reached a high degree of civilization, the Roman Senate promised Carthage that its freedom and territorial integrity would be preserved provided Carthage turned over to the Roman Consuls 300 children of the noblest families as hostages. The Carthaginians complied, relatives crowded the shores crying and screaming and some mothers committed suicide. After receiving the hostages, Carthage was attacked, homes with their owners in them destroyed by fire and the survivors sold as slaves.

Yes, civilization, both ancient and modern, is filled with inhumanity, brutality and blood spilling atrocities.

On the other hand, national brutality reduced in proportion to the degree in which Christianity controls the population. The more Christianity, the less brutality.

Repudiating Christianity

One might well ask, "How, then, do you account for the German brutality which equalled that of the Japanese?" "It is due to Christianity losing control in Germany." The fact that Nazism attempted to replace Christianity with a new, pagan belief is known by all newspaper readers. Our general public, however, does not know that the Prussian militarists and intellectual leaders of Germany have for several generations repudiated Christ, denied the historic character of the Gospels and have referred to the entire New Testament as a collection of myths. The Prussian militarists and the intellectual leaders of Germany were more civilized than the Japanese and the fanatical Bedouins but they had no greater belief in the Bible, in Christ and in the Christian religion than these pagans.

It is vitally important for us to follow from the beginning the progress of the Atheistic teaching in Germany which finally controlled the thinking of more than 90 percent of the leaders because as it spread through their universities, it was taken over by a few of the educational leaders in England and the United States and later on under the title of "higher criticism" it permeated the post-graduate schools in this country, and then started on its course of saturating every educational organization — first the colleges, then the science and history teachers in high schools and it is even heard today in upper grades of the public grammar schools throughout the entire United States.

Made in Germany

Many teachers who today are teaching our children that the miracles re-

corded in the New Testament never happened, that the Old Testament stories are merely fables and folklore, that Jesus Christ is no more God's son than you and I are and that the Bible is no better than Shakespeare, do not realize that this teaching originated in Germany and was the cause of Germany's downfall, so I shall briefly trace from the beginning the history of this atheistic teaching which is called "higher criticism."

In 1706 the University of Halle in Prussia appointed Christian Wolff professor of philosophy. In 1719 he published a book stating that either the doctrines and miracles claimed by Christianity are capable of demonstration or are not worthy of belief. In many state universities today students are being taught that if God cannot be seen, heard, felt, tasted or smelt he does not exist, but they do not know that this teaching bears an unseen label, "Made in Germany." Acceptance by other German theologians of Professor Wolff's teachings resulted in a translation of the Bible to embody them and by 1740 many German philosophers had been won over to his skeptical teachings. At that time a popular keen-witted prince (Frederick the Great) ascended the throne and made Wolff his protege. History says that this king contributed more than any other man of his day to the progress of skepticism.

Atheists' Claims Proven False

In 1745 Professor Reimarus at Hamburg wrote a 1,400 page manuscript criticizing the orthodox belief in Christ; in 1796 Herder, another German, made skeptical statements regarding the four Gospels and in 1828 Heinrich Paulus taught that there were no evidences of Christ having miraculous power. In 1835 Davis Strauss wrote massive volumes claiming the miracles were myths and that Jesus was a mere human. Ferdinand C. Baur likewise attacked the Epistles of St. Paul in 1836 and in 1840 Bruno Bauer wrote passionately trying to show that Jesus was a myth and that the doctrine regarding him was devised in the second century from a fusion of Jewish, Greek and Roman religion.

Other German educators who taught that the fundamental Christian doctrines were "superstitious folly" or who repudiated Christ or promoted anti-Christian thinking were J. G. Fichte who lived from 1762

to 1814, Jocobi (1743-1819), Hegel (1770-1831), J. H. Rohr (court preacher and superintendent at Weimar), Wegscheider (1771-1849), J. E. G. Paulus (1761-1851).

The German skeptics who were called "higher critics" claimed falsely in hundreds of instances that certain Bible statements were not true. For example, the seventh verse of the 13th chapter of Acts refers to a proconsul named Sergius Paulus. The critics claimed that the title of the chief ruler of this island was not proconsul, that the Bible was not accurate and the writer of Acts therefore was not to be credited. Later on, however, coins of this epoch were found bearing the inscription "proconsul" and still later a coin was found on this island with the inscription "Paulus the Proconsul."

The faith of the great majority of the intellectual leaders of Germany was undermined by hundreds of instances in which these higher critics falsely claimed that statements in the

Bible were historically incorrect, although time and time again in literally hundreds of cases, archeology has proven the questioned Bible statements to be correct.

Likewise many of our young people are today losing their faith in the Bible and in Christ because professors in our schools and universities have borrowed from German teachers a philosophy which destroyed, in German leaders, all the advances Christianity had made in almost 2,000 years and which replaced Christian ideals with the same kind of brutality and inhumanity that existed before Christ was born.

Nietzsche, the Mad Philosopher

The seeds of this destructive teaching in Germany bore fruit in the life of a more recent philosopher whose philosophy was adopted by the Prussian Militarists and who had a profound influence upon modern German spirit. I refer to Nietzsche who died only 45 years ago. He began the works for which he was noted in 1878. He denounced all religion and taught that *Might Makes Right*. He claimed that anything that enables an individual to have victory over others is "good" and "true." That anything which is useful to maintain the German people as a master race is true and right. This philosophy enabled the German leaders to starve and massacre millions of helpless individuals while maintaining clear consciences themselves. They reasoned that if by massacring the entire Jewish race they helped Germany maintain its position as a master race, they did no wrong. According to Nietzsche they did good. Nietzsche became insane and was confined in an insane asylum in 1895 but even so his teaching has dominated the thinking of the German militarists for about 50 years.

Hitler Replaces Christianity

Hitler's writings and actions were the natural outgrowth of the work of Germany's intellectual leaders during the last 200 years. The seeds of Atheism which they sowed resulted in Hitler trying to establish a new pagan religion (a German religion) to replace Christianity. These same skeptical seeds which grew into the ruthless cruel teaching of Nietzsche enabled Hitler to kill millions of helpless people and enslave whole nations in the name of Truth and Goodness.

God's Controversy with Judah

By HOWARD B. RAND

AFTER Jeremiah had delivered a message to the House of Israel calling upon them to return to the Lord, prophetically declaring the day of that return, the prophet turned his attention to Judah and Jerusalem. Addressing them as he continued his message in the fourth chapter of his book, he summoned the inhabitants of the city to circumcise their hearts lest God's fury be poured out upon them for their evil doings.

This is one of three passages in the Old Testament referring to spiritual, or Christian, circumcision. The first reference is in Deut. 10: 16 wherein Moses, after declaring God's requirements that Israel fear Him, love Him, serve Him and keep His commandments, called upon the people to circumcise their hearts and become spiritually in tune with Him. The second mention of this type of circumcision is in Deut. 30: 6 when Moses prophetically declares the day will come when God will circumcise their hearts and the hearts of their seed, to love the Lord their God with all their hearts and with all their souls that they may live. Though this same type of call is issued to the inhabitants of Jerusalem by Jeremiah, the prophet anticipates their refusal and foretells war for Judah:

"Declare ye in Judah, and publish in Jerusalem; and say, Blow ye the trumpet in the land . . . I will bring evil from the north and a great destruction."

Babylon did not lie toward the north but was east of Judea. No army, however, could keep itself in supplies in a march directly eastward through the desert of Arabia. The Babylonians would, according to custom and convenience, cross the Euphrates and enter Judea from the north through Syria and Damascus. Jeremiah, knowing this, referred to Babylon in the following terms:

"The lion is come up from his thicket, and the destroyer of the Gentiles is on his way; he is gone forth from his place to

make thy land desolate; and thy cities shall be laid waste without inhabitant."

Reason for Coming Captivity

Thus the captivity of Judah is foretold when all the inhabitants would be carried away to Babylon. The reason given is:

"Because she hath been rebellious against me, saith the Lord. Thy way and thy doings have procured these things unto thee; this is thy wickedness, because it is bitter, because it reaches unto thine heart."

Previously Jeremiah had pointed out that in the day Judah went into captivity courage would perish from the hearts of the rulers and this led him to exclaim:

"Ah Lord God! surely thou hast greatly deceived this people and Jerusalem saying, Ye shall have peace; whereas the sword reaches unto the soul."

The expression "greatly deceived" is the translation of an Hebrew idiom declaring that they would be deceived. While God had promised peace to a penitent people who would forsake their idolatry and return to the Lord, the people of Judea appropriated the promise without complying with the conditions and, in listening to the false prophets who prophesied peace, they were deceived.

The fact that the sins of Judah were of the heart, deliberate and planned, indicated they had reached a condition wherein they had no desire to repent. They wished only to escape punishment for their evil doings. Jeremiah recognized this and lamented over the prospects of the trouble that he knew was inevitable. He exclaims:

"I am pained at my very heart . . . I cannot hold my peace, because thou hast heard, O my soul, the sound of the trumpet, the alarm of war."

The Land To Be Desolate

Visualizing the coming calamities which were to afflict his native land,

Jeremiah speaks of destruction upon destruction, with the whole land spoiled, and then declares of his people:

"They have none understanding: they are wise to do evil, but to do good they have no knowledge."

Because of the severity of the coming disaster, which would empty the land of its inhabitants, the prophet is reminded of a former great catastrophe, when the earth became void and without form, which he uses as an illustration of the completeness of the destruction about to overtake his native land. Past, present and future are within the vision of the prophetic eye and thus Jeremiah is inspired to recount the conditions which were extant in the world after the great destroying judgment which left the earth in the condition described in the second verse of the first chapter of Genesis, the cause of which he declares was the sins of a pre-Adamic race:

"I beheld the earth, and, lo, it was without form, and void; and the heavens, and they had no light. I beheld the mountains, and, lo, they trembled, and all the hills moved lightly. I beheld, and, lo, there was no man, and all the birds of the heaven were fled. I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and by his fierce anger."

This overwhelming destruction upon a pre-Adamic age was used by Jeremiah in an attempt to drive home to the people of Judah and Jerusalem the overwhelming nature of the disaster about to engulf them. Addressing the people, the prophet informed them that their land was to become desolate and the whole city would flee before the invading armies, with the people trying to hide in the thickets and among the rocks.

Jeremiah addressed Judah as though he were talking to an eastern harlot who had decked herself in fine clothes,

thinking to curry the continuing favor of her lovers by her fairness. Actually, Jeremiah pointed out, they will become her spoilers. Because of the inevitability of coming disaster Judah's anguish is to be like that of the inescapable trouble of a woman in travail.

An Extraordinary Bargain

God challenges Jeremiah to see if he can find an honest man in Jerusalem — one who executes judgment and seeks truth. If so, he will pardon the city.

"Run ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man, if there be any that executeth judgment, that seeketh the truth; and I will pardon it."

A similar issue was raised when Abraham requested the Lord to spare Sodom and Gomorrah from destruction. He limited the final count to ten righteous men who, if found in those cities, would save them from destruction. God is willing to pardon Jerusalem if Jeremiah can find but one righteous man in the city. Failing to do so, the city would be adjudged completely unrighteous.

The result of Jeremiah's search revealed that the poor retained only a form of religion but had forsaken the Lord, while the rich had become avowed infidels and libertines. The failure to produce one man in the entire city who was righteous brought confirmation of the judgment upon Judea, Jerusalem, its rulers and the people, for God declared it impossible to pardon such offenses as were being committed.

Judgment Confirmed

Punishment being no longer delayed the prophet was commanded to remove Judah's defenses as God declared that both the Houses of Israel and Judah were under condemnation, neither having been true to Him. The leaders and the people were saying God is nothing (the speech of the atheist), nor would they believe the predicted troubles of sword and famine would ever overtake them. The false prophets and preachers came under condemnation for they were not guided by the Spirit of the Lord but preached messages out of their own hearts to gain popular favor, which Jeremiah labeled falsehoods. And so the prophet declared:

"Because ye have abandoned Him and served foreign gods in your own country,

— therefore you shall serve tyrants in a country not your own." (Jer. 5: 19, *F. F. Trans.*)

This judgment was to be communicated to the House of Israel and reported throughout all Judea, for the people are declared to be foolish and without understanding hearts or else they would have turned to God, the one who had given them their past prosperity and blessed their harvests. The prophet proceeded to point out that wicked and treacherous men, leaders in the nation, had enriched themselves at the expense of their fellow men. They were fat and rich and dealt in false evidence, regarding neither the rights of the widow nor the orphan. God declared that if the heathen did such things He would avenge the wrongs and then asks, should He not punish His people for these evils?

Religious Leaders Condemned

Turning his attention to the ecclesiastical leaders, Jeremiah denounced them for preaching lies and practicing deceit. The situation was further complicated by the fact that the people loved to have it so. The prophet declared there is nothing more demoralizing, for the existing conditions blinded the people to spiritual values and were the direct cause of their rebellion against God.

It would be impossible to draw a picture of more widespread national depravity than the prophet has given of conditions in Judea. Every class was affected. A general spiritual apostasy was everywhere and the prophets, the spiritual leaders of the day, were proclaiming false doctrines in the name of the Lord while the priests, whose duty it was to guide the devotions of the people, were using their office for selfish purposes and to secure power and wealth.

The Pattern Is the Same

The apostasy of Jeremiah's time is reflected in our own generation in the unbelief which permeates the Church of Jesus Christ. Many of our ecclesiastical leaders question the miracles and belittle the inspiration of Scripture. Jeremiah's denunciation of the prophets of his day for preaching falsehoods could as readily be spoken of the preachers of today who follow the Modernist's doctrines of disbelief and the Fundamentalist's practice of spiritualizing away the literal meaning of the words of God recorded in the Bible

so that the clear, definite meaning originally intended by the words used is no longer conveyed. Both schools of thought are as much in error as were the equivalent two groups in our Lord's day — the Sadducees, the Modernists of that era, and the Pharisees, the Fundamentalists of that time.

The pattern is continually being repeated for the same causes which brought condemnation upon Judah and Jerusalem of Jeremiah's time, and later upon the Pharisees and Sadducees by John the Baptist and our Lord at the beginning of the Christian era, are also in evidence in this twentieth century. Jeremiah lamented that "the people loved to have it so." So today, preachers are more sensitive to the popular acclaim of their congregations than to their duty as servants of the Lord.

Jeremiah was not addressing the people of his time alone but prophetically he set forth the inevitability of judgment whenever apostasy rears its head. In condemning Judah of his day, Jeremiah also condemned Judah of our Lord's time, for he was looking toward the future and saw spoiler after spoiler wasting and desolating Palestine until at length, in the fullness of time, the whole country would become desolate. The first general ruin was wrought by the armies of Babylon; the final one by the armies of the Romans. Jeremiah's condemnation is therefore much greater in scope than would confine it to his generation alone. It did condemn that generation but there was also the prophetic condemnation applicable to later generations which would become as corrupt and ungodly. It is because the messages of the prophets were addressed to more than their own generations, as the seers looked down the stream of time to the end of days, that their writings are recorded in the Bible as a warning to all people everywhere of the results of unrighteousness. This is not to be taken as proof that their statements have no chronological timing. To do so is to entirely overlook the significance of Jeremiah's purpose when he paused in the midst of denouncing Judah for her sins to issue a warning to Benjamin. That tribe was informed of a time to come when a repetition of the evils of the prophet's day would again be in evidence in Judea. When that day came Benjamin was to give heed to the admonishment to flee Jerusalem and Judea.

The Warning to Benjamin

The fact that Jeremiah's warning to Benjamin was to be heeded by that tribe at a specified time centuries later, furnishes clear evidence of the reliability of the prophetic word. It was in our Lord's day that this tribe, known then as Galileans, became the first Christians when they accepted the Messiahship of Jesus Christ. These Benjamite Galileans heeded the warning and fled Judea just before the destruction of Jerusalem by the Roman armies under Titus in 70 A.D. Jeremiah's message of warning was as follows:

"O ye children of Benjamin, gather yourselves to flee out of the midst of Jerusalem, and blow the trumpet in Tekoa, and set a sign of fire in Beth-haccerem: for evil appeareth out of the north, and great destruction." (Jer. 6: 1.)

The full significance of this warning becomes apparent when it is realized that Jeremiah turned from the immediate task of condemning the rulers and people of Judea to give Benjamin the sign which, if obeyed, would preserve them to carry out their task as "light bearers." Jesus Christ admonished His disciples to flee when they should see armies encompass the city of Jerusalem (Luke 21: 20-22). He did not refer to Jeremiah's admonition; instead, he was calling His disciples' attention to Daniel's prophecy (Matt. 24: 15). If he had cited Jeremiah, the identification of Benjamin and their mission as "light bearers" would have been made known, involving all that this would imply concerning the identification of Israel, long before God intended it should be recognized by either the House of Israel or the Christian world. The knowledge of Israel's identity was not to become generally known until the time of the end.

Tekoa and Beth-haccerem

What is the significance of these two places to which Jeremiah refers? Tekoa, where the trumpet was to be blown, stood on a projecting shoulder of the mountain range about halfway between Jerusalem and Hebron, and the view from it commanded nearly the whole of Judah, with a large section of the Jordan valley. While the site of Beth-haccerem has not been identified with certainty, it is presumed to be the lofty conical hill a short distance from Bethlehem. It is the most conspicuous feature in the

whole region. Signal fires lighted at these two sites would arouse all Judah and thus all Galileans in this territory would be warned as the Christians observed the signal and fled the disaster which swept over Judea.

Jeremiah's Complaint

The prophet speaks of the uselessness of trying to arouse the people for he says they have no spirituality and will not listen to the word of the Lord. The indifference of Jeremiah's day to the things of God is repeated in every generation which turns from God and His word and apostatizes. There is in all this a striking parallel between the days of Jeremiah and modern times. Even the cry for peace, when there was no peace, so condemned by the prophet, is definitely in evidence in present day peace moves, for there can be no lasting peace apart from the administration of the righteousness of the laws of God. This was made clear when God called Judah to turn to the old paths and walk in the good way that they might find true peace and rest for their souls. But Judah refused to do this and so they were to reap the fruit of their evil doings for failure to hearken to His word, and because they had rejected His laws.

Dross in the Refining

It is of interest to note how often God uses the processes of refining metal to describe the methods used to purify His people. The dross, or slag, as the impurities are called today, resulting from melting and purifying metal, is the symbol of evil. The Lord declared He had set Jeremiah as an assaying tower among the people — a building for the melting and purifying of metal. The people are referred to as grievous revolters who are in rebellion to God and whom the Lord calls "brass and iron," which evidently refers to the gray and useless alloy of copper and iron. The following process of purification is a reference to the refining of silver from baser metals by means of cupellation:

"The bellows are burned, the lead is consumed of the fire; the founder melteth in vain: for the wicked are not plucked away. Reprobate silver shall men call them, because the Lord hath rejected them."

This method of refining silver is to apply intense heat to vitrify the lead, which sinks into the *cupel* (a porous

vessel) carrying the baser metals with it but leaving the silver in the metals in a state of purity.

Because Jerusalem was so evil, this process of refinement, applied to the city, left no pure metal but only dross. Just as Jeremiah could not find even one righteous man in the city, so no silver was secured by the above process. Jeremiah, as a refiner, depicts the state of Judah and Jerusalem as but dross which is worthless and to be discarded because of apostasy and moral depravity in evidence everywhere.

The Completion of the Process

This same process of refining is taking place today. One cannot detect the impurities in a bar of metal until it is placed in the crucible and heat applied. In the molten state the impurities rise to the surface and the dross, or slag, is then removed, leaving the refined metal behind. This is an appropriate illustration applicable to the nations and to society today. The heat of trouble and tribulation is bringing into being evil and oppression, while men of violence are more in evidence than in former times. Such conditions have led some to believe that evil is more prevalent than in the past. Actually, the evil which has been in society is now rising to the surface, as the result of tribulation, preparatory to the day of its removal.

Such a condition of separation has been foretold for the end of the age. Jesus refers to it in the parable of the wheat and tares. (Matt. 13: 37-42.) Daniel designates the same process of separation and refinement in his statement:

"Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise (teachers) shall understand." (Dan. 12: 10.)

The process of refining, in which God made Jeremiah the refiner, is about to be completed in our generation when, at the return of Jesus Christ, the evil, which will have been separated from the mass of His people, will be removed from the Kingdom. A new order will then be ushered in, in which there will be administered the laws of righteousness. Wicked men and nations will no more afflict His people "and my Holy name shall the House of Israel no more defile, neither they, nor their kings . . . and I will dwell in the midst of them for ever."

Remember the Law of the Lord

By SIR WALDRON SMITHERS

This was addressed to the Clergy of Britain in the form of an open letter originally published in the *Church of England Newspaper*. The pressing need of a national return to the law is clearly set forth in this appeal by Sir Waldron Smithers. The ecclesiastical leaders of America would also do well to give these facts serious and prayerful consideration. — Ed.

THAT GREAT THINKER and provoker of thought — Dean Inge — has written:

"The right of Life and Liberty and the enjoyment of property lawfully come by and conscientiously used have for two thousand years been regarded as the natural rights secured by the Law of Nature which is older and more sacred than any human enactments. A government which transgresses these natural rights has no moral claim on the obedience of its citizens."

The Divine or natural law is summed up in the Ten Commandments.*

"And He gave unto Moses . . . upon Mount Sinai, two tables of testimony, tables of stone, written with the finger of God." (Exodus 31: 18.)

What better charter for a better world can the world have than the two questions and answers which immediately follow the Ten Commandments in the Catechism under the title, "Duty towards God and neighbor," (and in that order)?

We are commanded to love our neighbor as ourselves. This implies that it is not wrong to love yourself. To work, to strive, to provide for your children and your old age. Then, and then only, can you be a good neighbor and "give away one of your coats" and "give to the poor," and pay your rent, rates and taxes.

There is all the difference in the world between the voluntary sacrifices recommended in the Gospels and the forced robberies undertaken by the

* While reference is made only to the commandments, yet an analysis of conditions shows the need of also accepting the fundamental teachings set forth in the statutes and judgments of the Lord which cover the entire scope of national administrative requirements.

State; between a voluntary sacrifice undertaken for the good of others and the barren level of conditions which leaves nothing to be given or received because there is no liberty either to have or to lose.

The parable of the talents is an outstanding example of the wisdom of the Gospels. Our Lord said, "The kingdom of heaven is as a man travelling to a far country." Before he left he called his servants together, and he gave to one five talents, to another two, and to another one. "*To every man according to his ability.*" The master knew that it was no good giving five talents to the one-talent man. He knew that he had neither the ability nor the capacity to use them to advantage. The five-talent man and the two-talent man went and traded and used their brains to make a profit. But the one-talent man was lazy. He buried his talent, and relied upon a Beveridge Plan to see him through.

After a long time the master returned. And the five-talent man gave back to his master ten talents, and the two-talent man four. They each got exactly the same reward — "Well done, thou good and faithful [not successful] servant." They had both worked "according to their several ability" and had done their best. But the one-talent man was not dishonest; he came and said, "I was frightened. I hid my talent in the ground. I relied on the prophet Beveridge." So the master said to him, "Thou wicked and slothful servant." He took his talent and gave it to the man who had ten talents because he could put it to better use. And the unprofitable servant, who would not try to make a profit, was cast into outer darkness. Apparently, the only thing that a planned economy does not insure against is laziness!

The law since Eden, has been and still is "by the sweat of thy face." All this implies the principle of personal property, without which it is impossible to ensure the security of fundamental rights — the right to life, to live your own life, to family responsibility, and to exercise God's gift of free will. How can man be a good

neighbor if he is denied the rights to the fruit of his labor? It is exactly this retreat from the principle of personal responsibility that is endangering the foundations of democracy. "And many false prophets shall arise and shall deceive many." One of the deadliest forms of false prophecy today hides behind the cry for social security. And you all know security is mortals' chiefest enemy. I seriously submit to the clergy that this aspect of the contemporary problems is one demanding their earnest attention and advocacy.

Commissioner Lamb of the Salvation Army said recently:

"The country [Great Britain] has, during the last decade, spent over £1,000,000,000 [\$500,000,000,000.] on the relief of able-bodied men and women and got nothing for it but a heritage of misery and demoralization."

The law (not man-made acts of Parliament) is irresistible and inviolable. If we break the law, the law will break us. Hitler, by means of tyranny, Gestapo and concentration camps, compelled the Germans to break the law. The law inevitably broke him and Germany with all the attendant horrors and world-wide repercussions.

No man, no government, can break the law with impunity. One reason why there is such a mass of legislation, rules and regulations is that we try (in vain) to improve God's law.*

Jesus emphasized over and over again the paramount need of obeying the law, e.g.:

"Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled" (Matt. 5: 17-18).

"Master, which is the great commandment in the law? Jesus said unto him. Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself" (Matt. 22: 36-39).

* See "Digest of the Divine Law," 248 pages, \$2.00 postpaid, Destiny Publishers, Haverhill, Mass.

"Woe unto you, Scribes and Pharisees, hypocrites! For ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy and faith: these ought ye to have done, and not to leave the other undone. Ye blind guides, which strain at a gnat, and swallow a camel" (Matt. 23: 23-24).

"And it is easier for heaven and earth to pass, than one tittle of the law to fail" (Luke 16: 17).

"For the law was given by Moses, but grace and truth came by Jesus Christ" (John 1: 17).

"Did not Moses give you the law, and yet none of you keepeth the law? . . . But this people who knoweth not the law are cursed" (John 7: 19 and 49).

The words of Jesus are the ultimate Court of Appeal, at the bar of which all man-made laws will be justified or condemned. An eminent clergyman has said:

"I maintain that in these words there is not one jot or tittle of authority for political Communism or Socialism. On the contrary, all His direct instructions with regard to personal social economy were addressed to the individual. There is not one word of justification for saying that Jesus advocated or taught any particular form of social or political planning."

The inviolability of moral law finds specific application in our situation today in the struggle to defend and preserve personal freedom, menaced by the tendency to totalitarianism.

It would be an ironic tragedy if the end of Hitler in Germany meant the triumph of totalitarianism. And it is exactly that tragedy which may easily be brought about. The awful doom of the Socialist tyranny in Germany, with its attendant cruelty and horrors, its concentration camps (which were started in 1933), its Gestapo, is the inevitable result of State control, of denying God, and of substituting the State for God. The same tendencies, the same forces are at work in Britain today (the United States also), as were at work in Germany twenty-five years ago. It is Germany whose fate we are in danger of repeating. The Socialist program of nationalization is a copy of Hitler's National Socialism and, if allowed to operate, will bring the same disastrous results. We call the Socialists the Left. The Latin for "left" is *sinister*.

We are now beginning to reap the poisonous fruit of persistent Socialist propaganda of class-hatred. The fantastic misrepresentation of political opponents; the growing subordination of

all moral values to sheer materialism; the obsession of the masses with the economic aspect; the envy and bitterness that disfigure so much of our national life, strikes, "go slow" and the like, these are some of the evil results of propagating class war. No policy emanating from it can hope to achieve any good or solve a single problem. It is contrary to the Divine law. The fate which has overtaken Germany is evidence of the grim truth that man breaks Divine law only to his peril.

I would draw the attention of the clergy to three recent statements of our military leaders which are profoundly significant.

The Commanders-in-Chief of the Royal Navy, the Army and the Royal Air Force signed a statement:

"We commend the Gospel of Christ our Saviour, for it alone can effectively mould character, control conduct and solve the problems of men and nations, and thus make life what it should be.

"Faith in Christ, the Lord, and loyal obedience to His will as revealed in the Bible, ensures peace of mind and brings satisfaction in service to God and man.

(Signed) ANDREW CUNNINGHAM
Admiral of the Fleet
JACK C. TOVEY, *Admiral*
H. R. ALEXANDER, *General*
B. PAOET, *General*
E. L. GEORGE, *Air Marshal*"

When the Freedom of the Borough of Chiswick was conferred on Field-Marshal Sir Bernard Montgomery on the 28th day of July, 1945, he used words which deserve to be recorded:

"As a result of this war, much of Europe had been destroyed. We had lost much that was good and much that was beautiful, and the whole economic framework of Europe lay in ruins. We had to rebuild that framework, in England, in Europe, in the world, and this could only be done by toil, sweat and much hard work. There was no short cut back to prosperity.

"I am a soldier and these are matters for the statesman, but I believe that three things would help.

"First: The foundation on which we build our post-war civilization must contain a good leavening of spiritual matter. If we build only on material matter we shall fail. For a better world in which there is to be no war we require better men and better women.

"Second: If we want peace we must understand war. By this I mean that we must be well acquainted with the practical realities of the problem, and we must not be caught unbalanced or unready. We

must be prepared and trained in case we have to fight.

"Third: We must maintain a strong and united British Empire. The Empire has great responsibilities. Much of the world looks to us to give a lead in solving the many problems that lie ahead. We must give that lead, and we must shoulder these responsibilities. To do this we must always be strong, so that never again can the tyrant consider that he can safely twist the lion's tail. No tyrant can ignore a strong British Empire which stands for freedom and justice."

Air Chief Marshal Sir Arthur Harris, in his first interview in over three years, said on August 27, 1945:

"Wars will continue till there is a change in the human heart and I see no sign of it."

The latest development of atomic energy goes to confirm and emphasize the above statements. There can be no hope for our nation and for civilization without an honest recognition of the following principles: —

1) All our trials and troubles, both at home and abroad, are the inevitable result of leaving God out of the picture and of not obeying His commandments and His law.

2) Each one of us must make a start with ourselves and thus, brick by brick, build an edifice whose architect is God Himself. There is no other way.

3) Material prosperity can only be built upon a spiritual foundation.

4) Except the Lord build the house, their labor is but lost who build it.

5) "The greatest glory of a free-born people is to transmit that freedom to their children." (William Howard.)

6) "For what is a man profited, if he shall gain the whole world, and lose his own soul?" (Matt. 16: 26).

We are commanded to seek *first* the Kingdom of God and His righteousness and all these (material) things (food, houses, clothing) shall be added (Matt. 6: 24 to end).

For two thousand years successive governments and rulers have tried putting the cart before the horse. It just does not work. As a layman I say, with respect to the clergy, you have got to get Christ's teaching into the street and make it practical politics, or take the consequences. You have a great responsibility and a great opportunity to tell the people, with courage, the *truth*. "The truth shall make you free." I ask you to face these issues and ask yourself honestly whether it is not the *truth*. If you agree — fight for it!

The Story of Ireland

By PROFESSOR C. A. L. TOTTEN

We have received many requests for an outline of the early history of Ireland. In 1905 Professor C. A. L. Totten published "The Story of Ireland" which we have condensed and are republishing that DESTINY readers may have access to this interesting information. — Ed.

THE early story of Ireland is common, neutral, middle ground for all concerned. Its facts, fancies, legends and lore belong to all classes of Irishmen. They are also shared by all who speak the current English tongue without regard to any present tribal, political, religious, social or mystic bonds and ties — because Irish history begins chronologically far beyond the days of Deborah and ten-tribed Israel's Assyrian captivity (720-718 B.C.).

American history is Britannic in the colonial degree down to 1776; or even to 1783, when our independence from the mother country was acknowledged under the seal and signature of King George. Whatsoever belonged to the mother country previous to 1776 belonged to us, and to our forefathers. We are as old as England, for we come from those same generations and inherit everything in common. Indeed, now that all bitterness is foregone, and only a fraternal but distinct demarcation left, we can afford to take pride in all that marks so great an empire as our ancestral land had grown to be; nor, even as strict "home-rule sons of Erin," can we escape this inheritance, nor shut our eyes to the fact that no little of the prominence of Britannia's rule is due to the prowess of rich Irish brawn, and brain, and blood, lavishly expended whosoever there was common cause for the independence of "the twin islands" from any phase of Continental interference.

Like its lost mines of tin, of gold and silver; its vanished arts of filigree work and imitable Damascene weaponry; the secrets of Ireland's Ogham and old Gaelic runes, its hidden rites — Druidic, Baalistic, and even Judaic — yield little to the modern literary prospector and antiquarian, save such sure "signs" of the wealth there must exist below the surface. There Solomon ob-

tained his tin and copper; thither Huram, King of Tyre, sent his Phoenician fleets. To its classic halls, long before the days of Caesar, all Europe sent her sons to finish their education. It was Plato's Ogygia, the *Ultima Thule*, or farthest western island known to the ancients; the "land afar-off" that St. Paul aimed to reach and probably found. But between Plato and Caesar's day it was so lost to general geography that even the legions of Rome never ventured to invade it.

It was *Scotia Major*, and the Romans found sufficient prowess among its descendants, who had emigrated and settled in Scotland (*Scotia Minor*) centuries before, to warrant their walling them out of southern England, over which they did obtain a temporary tenure for some 500 years.

For 1000 years at least, circa 580 B.C. to 520 A.D. — i.e., from the days of Jeremiah, who founded (as its Ollahm Folla) the Mysteries of Tara, to those of Patricus the Priest, who cursed its ancient halls — there is little proof of direct intercourse between Ireland and the Continent, save such as we obtain from the brief notes of Caesar and Tacitus. But there is unbroken evidence of the intimate relations between Ireland and Scotland from Fergus I to Fergus II; and the records of the Four Masters, of Iona, Columbo, Dun-Staffnage and Scone, together with the numerous intermarriages between the royal lines of Ireland and Scotland, authentic beyond controversy, establish this to be so. Indeed, with Wales the intercourse was never wholly ruptured but continued as the result of the inroads of the Anglo-Saxon Heptarchy, who drove the ancient Britons into the fastnesses of Wales. Because these ancient Britons (later the Welsh) were descendants of a kindred tribe to those who began the earliest permanent settlement of Ireland the bonds, resting in a common relationship, were never entirely broken.

When the Tuatha de Danaans (Tribe of Dan), abiding hitherto in ships, began to abandon them upon reaching their goal — the Sacred Island of the west — its fraternal shipping

tribe of Simeon (the Silures) settled in southern Britain; and subsequently both peoples recognized Tea Tephi, "the daughter of David," as their queen. "Taffi" (derived from David — Davie) is to this day as familiar a patronymic in Wales as "Jerry" (derived from Jeremiah, the ancestral guardian of Tea Tephi) is in Ireland.

The early story of Ireland is the *key* to Western history; it fits every tumbler in the lock; in its westward course empire went straight to the Hesperides, there to recover its strength; then curved its course as if to embrace all the islands into its eddy, north (via Armagh and Tyron), east (via Iona, Dun-Staffnage, Scone), and south with Edward to Westminster Abbey.

Let us then glance over the topic which is so comprehensive in its claims to its possibilities — and its promises! For when Tara shall have been thoroughly explored, and its "ancient things" exposed to modern gaze, all these things shall be no longer mysteries. My intention is to put before those who have but scant means and opportunity to glean the facts for themselves a miscellaneous array of facts, fancies, legends, lore and history relative to Ireland, or "Innis Fail," and its stone of destiny, "the Lia Fail," once at Tara, now at rest in Westminster Abbey, as the coronation stone of the United Kingdom of Ireland, Wales, Scotland and England.

Let us approach our subject at once and continue our theme with a broad summary of the story of early Ireland; concluding with a review of the matter, spanning from the very dawn of history, via Palestine, Egypt, Spain, Ireland, Scotland, as stepping stones, to England's capital, Lan-dan, or London, where the capstone of empire now rests. Such an excursus will put the matter in a most popular way before those who should be most concerned as to the story of the land of Erin, or Jurin, whose prominent Land's End is Jenacaron, a word compounded of Jerusalem, and acra within Jerusalem.

Homer tells us that Ulysses, immediately after the taking of Troy, sailed

to the Atlantic island, ten days beyond the Pillars of Hercules (Gibraltar), that he there found Calypso, the daughter of Atlas, seated as queen, and that on account of its antiquity it was called Ogygia (see the *Odyssey*).

Plutarch, in another work, tells us that this Ogygia, the famous Atlantic Isle, is opposite the Celtae, and but four days' sail from Britain — *De facie in orbe lunae*.

A school boy needs no further data to put his finger on the spot, and as the mythological Atlas was the son of Neptune, whose name was Father Dan, or Poseidon, we can see at once that Calypso was a daughter of this Hebrew tribe, to wit, the Tuatha de Danaans, or Tribe of Dan; who, abiding in ships, set sail for the west and received empire and the stone of empire on their shores, when subsequently Jeremiah brought the harp of David, the Ark of Israel, the title deeds of Palestine and the famous Lia Fail, which spells both ways, and looks both ways, to Innis Fail — the Isle of destiny. It is around these topics that the romance of our story lurks, and we doubt not that in the near future, the spade at the mounds of Tara will unearth treasure trove of immense value to all future ages.

Cuneiform characters were usually impressed on tablets of clay. Since clay is indestructible, except by the agency of man, we may well suppose that in cities like Tara old libraries and records have survived to the present day. There is good reason for believing that a repository or "mergech," which is the Hebrew and Irish word therefor, exists at Tara, as all tradition avers, in which something must be deposited. Antiquarians, and particularly those enlightened as to the origins of early Ireland, have felt for long that the time has come when it would be very desirable to search for that repository.

The unanimous traditions of Ireland indicate that Jeremiah, via Egypt and Spain, and touching perhaps at Denmark, rounded the northern part of England and came down to Ireland in a Phoenician ship bearing great treasures. This treasure was eventually stored in Tea Teph's tomb at Tara. Jeremiah's own tomb is pointed out at Loch Erne in the Island of Davenish. His bust is in Ireland's capitol, and it was he who handed to Baruch, his scribe, and who accompanied him to Ireland, the title deeds of Palestine,

with the instruction to bury them in an earthen vessel against their need in the latter days.

We take it that he did so in the 60-foot cubic mausoleum or "mergech," underneath the mounds at Tara. It is therefore natural to suppose that, if this is so, and the stone of empire is of so much importance (even if it only be from sentimental considerations), the possession of such a stone as the coronation stone of Great Britain would be a strong guarantee of empire. Indeed, this is the very idea that has accompanied this stone throughout history. The old runic verse, as Scott relates it, is about as follows:

Unless the prophets faithless be,
And seer's words are vain,
Where e'er is found this sacred stone
The wandering race shall reign.

The word "wandering" comes from Succoth, or Scoth, whence Scott, then *Scotia Major*, which is Ireland, and *Scotia Minor*, which, via the Dalraids, is Scotland. Verily, these four peoples, English, Irish, Scotch and Welsh, have wandered into all the angles of the earth, dwelt in booths derived from the same word scoth, and have been scouts or pioneers around the world, and forever in search of the ten lost tribes of Israel. They did not dream that destiny, as well as prophecy, and its interpretation, has put upon them every mark of identification. Accordingly, to possess this stone by the sometime enemies of British rule, has been a great desideratum, and many schemes have been laid to obtain it. I can mention but one, as follows:

"Of all the schemes indulged in by the dynamite men, none seems to have been more far-fetched than that of a certain stone from within the walls of Westminster Abbey. This was the famous 'Stone of Scone,' which serves as the seat of the coronation chair in the Abbey. To an outsider the possession of such a stone as this seems of no importance whatever. Yet, ludicrous as it may appear, the idea of securing it gave rise to great enthusiasm and led to a very generous subscription with its object. According to the originators of the scheme, this 'Stone of Destiny' was really the property of Ireland for 1000 years before Christ, and upon it were crowned the Irish kings for hundreds of years on the sacred hill of Tara.

"Its restoration to the land of its original and only lawful owners, it was contended, would inspire confidence in the course then being pursued, and the people would be strengthened by the well-known tradition 'that so long as this stone remained in Ire-

land, so long would she remain a mighty nation,' while its loss to the English would work wonders. Elaborate preparations were made for carrying out the scheme. Men were sent from America to work in conjunction with certain Fenians in London, and it was decided that some of the conspirators should secrete themselves in the Abbey and at night seize the police, remove the stone and pass it out through a window to others who would be in waiting outside to take it to a place of safety. For months these men waited and waited, but the opportunity never came, for one of the group gave the whole thing away to the police, and the detectives who surrounded the sacred edifice made the seizure impossible. In the end the three principals had to leave the country for fear of arrest, and the whole affair ended in smoke — as usual." — Extract from "Twenty Years in the Secret Service," by Maj. Henri le Caron (government spy on the Fenians).

THE more we delve into authentic history the more remote the antiquity of Ireland becomes; and naturally it is from unprejudiced chroniclers that we obtain our most valuable data. Let us, therefore, continue our excursus through the pages of authors who never heard of "Anglo-Israel," nor dreamed of any of the uses by which subsequent and independent discoveries lead us to make out an origin and destiny for our race, with their assistance in corroboration, that is indeed "Fail" or "wonderful"! All ancient historians agree that hordes of Scythians emigrated to Egypt and from thence to Spain; why, then, refuse credit to the Irish annalists, who are unanimous in asserting that a colony of these Scythians from Spain settled in Ireland? (*Hist. Rev. State of Ireland*, p. 7, Francis Plowden, 1805.)

Besides the common use of the Phoenician language by the native Irish to this day, there are many proofs of their descent from the Scythians or Phoenicians that put the question out of all doubt. That the Carthaginians were a Phoenician colony has never been questioned, and, like other colonies, they carried their language with them.

Plautus, who wrote his plays in the second Punic war, introduces into his "Paenulus" the character of Hanno, a Carthaginian, into whose mouth he puts several Carthaginian (or Phoenician) sentences, which baffled the learned to decipher until these speeches were later attentively considered, and became perfectly intelligible to the Irish scholar. The ingenious and

learned Lieut. Col. Vallancey, whose unexampled proficiency in the Irish language has rendered his researches into the antiquities of that country most useful to the public, has given an accurate collation of these Punic speeches with the Irish, as now spoken. He found them to differ little more than the different provincial dialects of the French, and even of our own tongue; and infinitely less after a lapse of 3000 years than modern English differs from what was in use four centuries ago. They are also to be found in Sir L. Parsons' "Defence of the Ancient History of Ireland." (*Hist. Rev. State of Ireland*, p. 6, Francis Plowden, 1805.)

It is to be expected that the ignorance of the editors and printers of Plautus should often misplace the syllables and run one word into another in a language which was not understood. Col. Vallancey has corrected this dislocation of the words and syllables, and thus rendered the whole legible to the Irish, without altering a letter. The curious reader may wish to see a specimen of this wonderful similarity, or rather identity, of the Phoenician and Irish languages:

Carthaginian, as in Plautus: "*Bythym mothym noctothij nel echthanti diasmachon.*" Proper intervals arranged by Col. Vallancey: "*Beith liom! mo thyme nocto thiil nel Ach anti dias maccoime.*" Irish: "*Beith liom! mo thym nocto thiil nel ech anti dias machon.*" Translated into English: "Be with me! my fears being disclosed, I have no other intention but recovering my daughter." Carthaginian and Irish, without the change of a word or letter: "*Handone sill hanum bene, sill in mustine.*" Translated: "Whenever she (Venus) grants a favor, she grants it linked with misfortunes." Carthaginian: "*Meipsi & en este dum & a lam na cestin um.*" Irish: "*Meisi & an eiste dam & alaim na cestin um.*" Translated: "Hear me and judge, and do not too hastily question me." (*Hist. Rev. State of Ireland*, pp. 6 and 7, Francis Plowden, 1805.)

The possession of a vernacular language at this day, which was in general use above three thousand years ago, is a defiance to historical fiction and falsity, that Ireland alone, amid all the nations of the universe, can proudly boast. The ancestors of the Irish were undoubtedly Scythians, or, as they were afterward called, Phoenicians. Reckoning from today, 3000 years minus 1905 A.D. (original

date of publication), takes us to 1095 B.C., i.e., as far back as Saul's era, 2909 A.M. In those days the ships of Dan and Tyre plied the Mediterranean Sea and out into the Atlantic far and wide. And measuring from Plowden's day takes us to 1195 B.C., or into the judgeship of Tola, in the days of Obed. But Dan had already, even from the days of Deborah, "abode in his ships" for more than three score years.

There happened about the year of our Lord 1418, a very notable transaction which proved the high estimation in which the Kingdom of Ireland then was, and ever had been, holden by the learned of Europe. At the council of Constance the ambassadors from England were refused the rank and precedence which they claimed over some others. They were not even allowed to rank or take any place as the ambassadors of a nation, as the advocates of France insisted that the English, having been conquered by the Romans, and again subdued by the Saxons, who were tributaries to the German empire, and never governed by native sovereigns, should take a place as a branch only of the German empire, and not as a free nation. The English advocates, admitting the force of these allegations, then made claim for precedence and rank from Henry's being monarch of Ireland only, and it was accordingly granted.

IT is a point universally agreed upon, that the early Greeks were in a state of savage barbarity, in the most extensive meaning of the word, for a considerable time, until a set of people from Egypt came to settle among them. With these strangers came arts, agriculture, letters, legislation, and religion. But though these luminaries came from Egypt, yet it is agreed that they were not an Egyptian but a Phoenician colony. There is no fact in ancient history better ascertained than that the first polishers of Greece were these Phoenicians, and that the alphabet they communicated to them, like that of Ireland, consisted of no more than sixteen letters. But though this is universally admitted, yet the Grecian historians are by no means in unison as to the time of this reformation.

The substance of their findings may be reduced to this. Agenor and Belus, whose antiquity is so remote that, according to their fabulous manner of writing, they have made them the sons of Neptune, or the sea, early

agreed to separate. Belus resided in Egypt, and married the daughter of Niulus, by whom he had children. Agenor settled in Phoenice, and became the father of a numerous race, among whom were Cadmus, Phoenix and Cilix. Indeed, Josephus treats their pretenses to history and antiquity with the highest contempt; for "though," says he, "it is acknowledged that they received their first letters from the Phoenician Cadmus, yet, for want of public registers, they are not able to produce any testimonies of this, or indeed of any other point of high antiquity which might be depended upon. "Not so," continues he, "with the Phoenicians, the Chaldeans, and with us [the Jews] who have from remote antiquity, by means of registers, and the care of persons particularly appointed to this office, preserved our histories beyond all other nations." May not this report of Josephus on the Greeks be, with equal propriety, applied by the Irish to the enemies of their high antiquity — the only thing they have now left to boast of! (*History of Ireland*, p. 15, O'Halloran).

It is then manifest that this relation of the polishing of the first Greeks must have been, through the neglect of these public registers, preserved by tradition only; and that, in after periods, when the Greeks, in imitation of other polite nations of antiquity, began to cultivate history, they committed these relations, such as they found them, to writing. But, unable to trace the precise periods of these transactions, they gave them the best form they could. Our history will, however, I think to universal satisfaction, clear up these difficulties, and prove that even tradition itself in history is not to be despised. In those days the bards committed the entire body of national tradition to memory verbatim. We see the two brothers, Agenor and Belus, agree to separate: Belus marries the King of Egypt's daughter, and settles there, while Agenor remains in Phoenice. Can anything come nearer to the relating by our historians of Niulus, the second son of Phoenius, settling in Egypt, and marrying the daughter of Pharaoh, and of his elder brother's ruling in Phoenicia?

WETHER the early ancients understood the use of the compass in sailing I shall not inquire, though confidently affirmed by some moderns; and that this, with the pur-

ple dye of the Tyrians, the malleability of glass, etc., were afterwards lost. In the days of Solomon, voyages to India were frequent, and we find took three years. If then, the ancients knew not the use of the compass, they certainly must have known that of some other instrument equally useful, besides the polar stars at night and the sun in the day.

The Irish have always prided themselves upon having kept up a longer succession of monarchs than any other kingdom in the world. This race of kings the Irish call Milesian, all of them having descended from Heber, Heremon and Ith, the three sons of Milesius, who headed the expedition from Spain. In the year of our Lord 1170 one of the princes of Ulster boasted to Pope Alexander III of an uninterrupted succession of 197 kings of Ireland, down to his time. From the Ptolemaic canon, extended into the Victorian canon, and covering a straight line of 184 monarchs from Menophres, 1322 B.C., down to Victoria's jubilee year, I have discovered that the average reign of each one of the entire list was 17.5 years. Hence the period required by the Irish monarchs, who actually appeared thereon, or in their own lists, is 197 times 17.5 years, which equals 3,448 years. This takes us back to 2278 A.M. (3448 minus 1170) or 1721 B.C. (some 65 years after the Deluge, 1656 A.M.), all of which is agreeable to certain Irish traditions referred to by O'Halloran, and by which is located their origins in the days of Magog, making their migrations start at the dispersion from Babel.

The itemized line of the royal pedigree of Ireland can be traced back from Heremon even to Adam without a break, and down to Edward VII (now to George VI), with heraldic accuracy; in fact, there are innumerable descendants (collateral and branches of the main stem) right among us, as, for instance, the Saltonstalls, in all of their connections, the Stuarts, the Washingtons, etc., who derive their genealogy from this perennial stream. But this is no time to demonstrate the matter; it is merely stated as a fact. It is sufficient then to register the claim, for they are the pioneers in, and thus the real *vade mecum* of, royal genealogy as such.

Hence they were anciently called *Scoti*, by an easy transition from *Scuthi*, *Scythians*, or "wanderers," which appellation, in process of time,

remained only appropriate to north Britain, which was inhabited by a colony from Ireland. Venerable Bede generally calls the Irish *Scots*. James I, upon his accession to the throne of England, boasted to the Parliament that he derived his pedigree from the Irish dynasty.

THE singular phenomenon of reptiles, which are elsewhere venomous, is too curious and too generally spoken of as fabulous, not to be noticed. The native Irish have ever attributed this singularity to the prayers of St. Patrick, before whose days, they affirm the island to have been overrun with these noxious creatures.

Personally, I attribute this legend as to Ireland's immunity from venomous reptiles to a far earlier incident, to wit, the arrival of Jeremiah in Ireland about 580 B.C., bringing with him, not only the *Lia Fail*, and the regalia of the Davidic line, but principally the Ark of the Covenant! The Bible shows plainly the effect its presence had upon the land of Philistia, when it was captured. It was overrun with vermin, emeroids, etc., so that the Philistines, perforce, sent it back to Judea with a quantity of golden mice as a peace offering to the god of the Jews. A somewhat similar prodigy seems to have occurred upon its arrival in the land of the Druid's "Eron," 1,000 years before St. Patrick the Second arrived, and may have been subsequently attributed to him, because of the other notable events attendant upon his own mission to Erin. Let it not be forgotten that one of the derivations of Erin is from "Eron," which is the Greek and Irish word for ark, and that this ark of Israel was put into the particular custody of Jeremiah, who brought the daughter of David, Tea Tephi, to Innis Fail. Those who are interested in this particular phase of the romance of the Atlantic island of refuge and renown, will find the bibliography of the topic rich in standard authorities, such as Urquhart, Dean Stanley, Lowerly, Dr. Joseph Wild, "The Annals of the Four Masters," the elder Petrie, Sir Flinders Petrie, Peter Pineda, O'Halloran, Spencer, *et cetera*. We might even quadruple the authorities who have been attracted by the romance and mystery that surrounds the stone and its original owners.

At a very early period Christianity made rapid progress in Ireland. On

the arrival of Magonius or, as he is generally called, Patrick he found there a hierarchy already established, which, for a time, seemed very unwilling to acknowledge his superiority. I strongly suspect that instruction in Christianity came to Ireland from the east as the result of trade connections rather than by way of Rome because Ireland rigidly adhered to their eastern customs, as to tonsure and the time of celebrating Easter. Added to this is the fact that the ancient Irish church preserved privileges and immunities peculiar to itself. Archbishops and bishops were appointed without consulting Rome; bishops were multiplied at the will of the metropolitans; they even consecrated bishops for foreign missions, and these missionaries, in many instances of discipline, actually opposed the mandates of Rome — as Columba in Scotland, Finian and Colman in England, Columbanus in France, St. Gall in Germany, etc.

For more than five centuries after the death of St. Patrick we scarcely trace any vestiges of correspondence or intercourse between Rome and Ireland, and in this interval, in many instances we find Rome looked upon several of our missionaries with a jealous eye. (*History of Ireland*, p. 19, O'Halloran.)

Now let it be noticed that this is the evidence of O'Halloran, one of the foremost and best accredited historians and chroniclers of Ireland itself. It is "ex parte" evidence, pure and simple, in its plain statement of the facts, and we have little doubt but that data will eventually be discovered that will demonstrate that St. Paul himself, during his seven-year disappearance in the west, spent principally in Great Britain, found ample opportunity, occasion and duty to run over and lay the foundations of the true church of Ireland, even as St. John is practically said to have done in Iona, and as Paul actually did, even in Rome itself, before any other apostle had ever visited it. All of this appears plainly in the Acts of the Apostles, and the testimony of the early Christian fathers, and is plainly intimated in his epistle to the Romans. ("Life of St. Paul in Britain," by Morgan.)

However dim the record may be, the fact is at least certain that with wonderful rapidity the Gospel reached the shores of Britain and Ireland soon after it was first promulgated. One of

the most illustrious of the immediate successors of the apostles, Justin Martyr, most positively declares that there was not a nation, however barbarous, known to the Romans in his time (A.D. 140) in which Christianity was not planted. In his time Britain was an integral portion of the Roman empire, full of flourishing colonies. It

was one of the most cherished of the provinces of the Caesars. The Roman soldiers defeated Boadicea's army in A.D. 61, just when the apostles were at the height of their evangelical career.

Some remarkable statements are made by ancient Christian historians. Theodorus, Bishop of Cyprus, says: "The apostles persuaded even the

Britons to receive the law of the crucified Lord. St. Paul, after his release from his imprisonment at Rome, went straightway to Spain, and thence hastening away to other nations [Ireland?], carried the light of the Gospel to them also; that he, Paul, having gone into Spain, brought salvation to the islands [note plural!] that lie in the ocean."

(To be Continued)

The Coming Invasion of The United States!

RECENTLY over the radio (Sunday, February 3, 1946) a Drew Pearson exclusive reported an incident involving a Russian agent taken into custody by the Canadian government after he surrendered in Calgary. The information obtained stated that the Soviets had been making survey of lakes, waterways and the terrain from Alaska, through Canada, to the United States. He also said that the Soviet government had men planted in both the Canadian and United States governments to assist it in its plans. The information disclosed was considered so vital that, according to Mr. Pearson, Prime Minister King of Canada communicated it directly to President Truman.

A study of the world map will show that the logical line of attack by Russia upon the United States would follow a course from Siberia to Alaska, south through Canada, striking at the center of our country. Formerly any contemplated foreign invasion of the United States had to be made from the sea and would be directed against our coastal cities. Russia has no sea power but she has acquired a mighty air force and we may yet see planes, furnished her by us, winging their way back, loaded with explosives — perhaps atom bombs. The conquest of the air has changed former methods of attack and the most direct route for Russia to take in a move of aggression against us is over the very course this Russian agent declared is being surveyed for the Soviet government.

Let us turn to Ezekiel's prophecy regarding the evil aggression of Gog of the land of Magog, the chief prince of Mechech (Moscow). The prophet describes great military preparation and the organization and regimentation of the nations around her. Persia (Iran) is named among those who will be in this group, as well as Gomer (Germany). The objective of the first phase of military attack is given as the prophet declares these peoples have been drilled and disciplined by the Soviets. The goal is Palestine, the land of Israel, and so the prophet addresses Gog:

"Many Peoples [shall be] with you, — drilled and disciplined by yourself; — you and all your host, — and their hosts with you, — and you yourself shall be their Commander. Prepared by yourself for a long time, — shall come at the end of the years to the country restored from its ruins; with your recruits from many Peoples, against the Mountains of Israel that were a continuous waste, but who have been brought out of the nations, and all of them

dwelling in security, — until you ascend like a storm! Coming on like a cloud to cover the land, — you and all your hordes, and many People with you." (Ezekiel 38: 8-9, F. F. Trans.)

When the great air armada of Russia ascends for the attack, the security of the people dwelling in Palestine will be gone. Now note that at this time *another land* is to come under attack:

"Then, thus says the Mighty Lord, 'At that time thoughts shall come into your mind, and you will conceive a vile idea, and will say, I will attack a country of unwalled villages, — I will advance to a quiet secure population, — all of them without walls, or bars, and having no gates! to plunder and loot, — to turn your hand against the re-inhabited ruins, and against a people collected from the heathen [nations], — practicing commerce and trade, and residing on the top of the earth.' (Ezekiel 38: 10-12, F. F. Trans.)

This second description is not that of Palestine but of a land that had been a wilderness, and waste, and had become inhabited with villages and cities without walls or gates. This is the outstanding mark of both Canada and the United States. But the prophet is even more specific by stating that the people reside on the *top* of the earth. This is not Palestine, which is at the center, but it does describe our country, with Alaska, and our neighbor Canada, whose land extends to the Arctic.

To plunder and to loot would readily describe what Russia would expect to do if she secured control of this continent. Thus, the question is asked of her:

"Have you come to plunder and rob? Have you collected your hosts to carry off silver and gold? — to seize commerce and trade? and to plunder a great plunder?" (Ezekiel 38: 13 F. F. Trans.)

Israel in Palestine, and Israel gathered out of the nations and dwelling upon the American continent, are both the object of Gog's attack. Already Russia is moving in Iran toward Palestine and now in the news there is evidence of a plan to bring about the fulfillment of the Russian move against this continent and its "unwalled villages." We are living in Bible times and the day of prophetic fulfillment is at hand when God will move to protect His people, for in His indignation against evil aggression He will destroy the armies of Gog and demonstrate to all nations that He is Jehovah, the God of Israel.

THE BOOK OF BEGINNINGS

CHAPTER III AN AGE COMING TO JUDGMENT

The Deluge

MORAL and spiritual decadency, and an increase in crime, precede the ending of an age. The Antediluvian Age was no exception. With the advancement of civilization also came an increase in crime. Without God, or His laws, no attainment in the arts and sciences can save a civilization from ultimate disintegration because of evil generated from within. This is the story of the Antediluvian civilization, and it is true of all Godless civilizations. The time of Noah was used by Jesus as a sign of the inevitable destruction of a corrupt and a faithless generation.

The spirit of God, through the preachers of righteousness, had been striving with men. The leaders and the people had become corrupt. Sin had matured and a generation was coming to judgment. It is said that every thought of man's heart prompted him to do evil (Gen. 6: 5).

God pronounced judgment upon a world steeped in sin. That judgment was to be world wide, for he would sweep all living creatures from the earth. But Noah found grace in the sight of God. He was just; that is, he was upright and righteous and kept God's laws.

Noah received warning of the destruction that was to come when the great canopy above the firmament would break and fall. He was told to prepare to save himself and those who would believe his warning and so he began building a great vessel, its construction specifications having been furnished by God. During the one hundred twenty years of its building, Noah preached. He never grew weary as he preached a real salvation from a real danger. His is the most remarkable example of human faith and steadfastness on record.

God waited while Noah built. The vessel completed, God's waiting ended. The time had come for Noah and his family to enter the ark. Food for human beings and fodder for beasts had been gathered and stored in it.

The dimensions of this vessel compare very favorably with the large transatlantic vessels of our day. In its construction Noah had made portholes around each side of its three decks. He had received special instructions to make a great skylight above for ventilating purposes. This was the window especially mentioned in the instructions given for the building of the ark.

Noah and his wife and their three sons and their wives went into the ark. Noah brought the animals into the ark in pairs to preserve the species on the earth. The clean animals went in by sevens; that is, the cattle and animals which were to become meat for man in the coming new order. The fowls of the air were also taken into the ark.

Duration of Deluge

Scientific investigation has proven that the world has suffered from prehistoric disasters. Flood and storms, seismic

disturbances and meteoric deposits have all contributed their part. The difficulty has been to place these cataclysmic events in their accurate relation to each other. The Bible tells the story of the order of these happenings.

The second verse of the first chapter of Genesis tells of a cataclysm, resulting in world-wide chaos, when the earth became void and without form. Here is recorded a condition that only titanic forces of cosmic destruction could produce. Again, just before the birth of Noah, vast meteoric deposits brought blight and sterility over a great portion of the earth's surface. These terrible conditions brought forth the prophecy from Lamech concerning Noah, "This same shall comfort us concerning our work and toil of our hands, because of the ground which the Lord hath cursed" (Gen. 5: 29). The Deluge restored fertility to the soil.

Moses, in recording the Deluge, states the actual events of an historic happening as he tells the story. His chronology is perfect. He records events, day by day and month by month for a period of one year. Many have failed to note the duration of the Deluge, and fewer still have noted the accuracy of the account.

The summons came for Noah to enter the great vessel which he had completed. On the 17th day of the second month in the 600th year of his life, the Flood began. It continued upon the earth until the 27th day of the second month of the following year, which was the 601st year of Noah's life. The time thus given is reckoned on a lunar calendar. The difference between a lunar year and our solar year is a little more than ten days. Thus, the Flood lasted 365 days, or one solar year.

The Deluge began with the fountains of the Great Deep breaking up and the windows of heaven, or the woven work of heaven, being opened. Thus is given the record of the breaking up of the canopy which was above the firmament. This great volume of water now began to fall.

For one hundred and fifty days, we are told, the waters prevailed and increased upon the earth. We are also told, that they receded for one hundred and fifty days. Sixty-five days later, Noah and his family disembarked upon the mountains of Ararat. This is not Mt. Ararat in Armenia, as will be shown later.

The Flood was not confined to forty days as popularly thought. There are three periods of forty days each in the account of the Flood. From New Year's Day of the Flood year to the summons to Noah to enter the ark is forty days. From the entry into the ark to the end of the downrush of the great canopy of water above the firmament is forty days. From the time that the tops of the mountains were seen on the first day of the tenth month, nearly eight months after the flood began, to the sending out of the dove, is forty days.

Moses, recording the account of the Flood upon an accurate calendar, giving dates and days and months, stamps the event as an historical fact. The findings of true science agree that such a catastrophe occurred.*

* See "The Chronometer of History," Part I, DESTINY for February, 1946.

The Mountains of Ararat

The cradle of the human race was undoubtedly central Asia.

Now Mt. Ararat in Armenia is not the mountains of Ararat. Until recently Mt. Ararat in Armenia was known as Mt. Massis. The mountains of Ararat of the Bible indicate not a single mountain, but a range of mountains.

When the ark came to rest upon the mountains of Ararat, the highest peaks of all the mountains of the earth were covered thirty feet or more by the waters of the Deluge. The top of Mt. Ararat in Armenia would have been so far below the surface of the water that the ark, with its draft of a little more than thirty feet, would have cleared this mountain by many feet.

According to old geographies, the Hindu Kush Mountains, extending from the eastern extremity of the Himalayas, were called Caucasus. Now this is the name of the mountain range between the Black and the Caspian Seas. The mountains of Ararat was the ancient name of the high table lands of Tibet. Tibet is a word from a Hebrew root which we find used in the Bible for the Ark of Noah. Legends from India tell of the land of Arya-Varta, in the northern highlands of Kashmir, whence the early patriarchs descended to replenish the earth. This name is but another form of Ararat. A mountain in Armenia bears this name today.

After the Deluge the first migration is recorded, coming from the east toward the west. Those early pioneers came to the plains of Shinar. Looking at a map, it will be seen that Armenia is due north of the Euphrates valley. However, it will be seen that the land of Kashmir is due east. Thus, from the north of India came Noah and his sons as they journeyed westward, going forth from the ark to replenish the earth.

We might hazard a guess that the vessel used by Noah may be preserved under many feet of snow and ice in the high plateaux of the mountainous land of Tibet. In due time God may allow it to be revealed to a skeptical world, and further demonstrate the accuracy of His Word.

The northern part of India has been the home of mysterious science from time immemorial. The very name *Kashmir* or Kashdim, means "keeper of secrets." May there not yet be interesting facts to come forth from that land when it is opened up to real exploration?

This we know, when Jesus was born there came wise men from the East to Jerusalem. They also were true Kashdim, for they had seen His star in the East, and had come to worship Him.

Evidence of the Deluge

The folklore traditions and historical records of many nations confirm the Bible account, of a destruction by the waters of a flood. The Bible declares that "all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man. All in whose nostrils was the breath of life, of all that was in the dry land, died" (Gen. 7: 21-22). Only those who were in the ark were saved to repeople the earth.

Is there evidence to substantiate this statement? In the beginning of the renewal of creation it was shown that the world in a chaotic condition was covered by a great deep, or waters. Then followed the separation of the waters on the earth from the waters above the firmament, and the

great canopy came into existence. The rotary drift as this water canopy fell in the days of Noah would again cause water to envelop the whole earth.

This great dome of water, high above the earth previous to the Deluge, made the world tropical from pole to pole. Job describes the heavens as being like a strong molten looking-glass (Job 37:18). He also speaks of an open space at the North Pole, through which could be seen "empty space" as he describes it (Job 26: 7). Ancient Greek quotations tell us that the ancients, astronomers before their time, saw the north polar stars revolving in a *tholos*. Now *tholos* signifies just such an opening in a vaulted inclosure. Here, through the opening in this vaulted dome, the stars could be seen. Prior to the Deluge the sun and moon are not mentioned by name. They are called lights, the greater light to rule the day, and the lesser light to rule the night. Thus, as the earth turned upon its axis, the Sun, the greater light, illuminated the watery expanse by day, and the Moon, the lesser light, by night.

Under the tropical conditions of this antediluvian world, great mammoths roamed the pastures of the north polar region. While grazing there, they were suddenly overwhelmed by a great catastrophe. The disaster that crushed them to earth, breaking their bones and destroying their life, also preserved their flesh unto this day. The breaking up of the canopy, changed the tropical conditions to the seasons as we know them. At the temperate zones, it was a downrush of water. In the polar regions, it was an avalanche of ice and snow, preserving the animals whose lives were thus destroyed. Dr. Hertz in 1902, found one of these mammoths in Eastern Siberia, its flesh untainted, and an un-masticated tuft of grass in its mouth. Since then, others have been found, and natives and dogs have eaten the flesh.

Here we have the beginning of the ice age, when these caps at the North and South poles came into being. It is also interesting to note that the original thickness of the ice, as reckoned by geologists, is the approximate depth of the waters of the Flood as they are given in the Biblical account. There is no end to the evidence along these lines.

The Beginning of a New Age

The Deluge ended, Noah and his sons came forth to a new order of the ages. A world-wide tropical condition had passed. It is evident, and probable, that the great upheavals and fall of the waters above, also produced a change in the earth's axis. The Bible gives the account of the beginning of seasons following the Deluge.

In this new order, seed time and harvest, heat and cold, summer and winter, are further added as a curse to man's labors. This necessitated fighting the elements in his desire to exist upon the earth.

A rainbow is seen for the first time. The changed atmospheric conditions made rain possible. This had not been so in the previous age. In the first sunshower witnessed by man, Noah and his sons gazed upon a rainbow. God made this the token of His Covenant that He would not again destroy all flesh by the waters of a flood. The very appearance of the rainbow is in itself evidence that all the waters above the firmament had fallen. None remained there to again threaten mankind with destruction by water.

Man's life was shortened in the new order. The race of men prior to the Deluge had lived to be hundreds of years old. After the Deluge, the lives of each generation became much shorter than those of their fathers. The very condi-

tions which brought about fermentation, also hastened decay in the human body. Noah found by experience that wine fermented quickly, and was intoxicating in this new age. Life continued to shorten until finally three score and ten years became the allotted span of life for the human race.

Before the Flood, men had been vegetarians. Now God added meat "even as the green herbs" to their diet. However, He strictly forbade the eating of blood.

Man had previously been a law unto himself, but after the Flood, God authorized the institution of human government. That government was to suppress crime and punish criminals. The following statute was added to His laws, "Whoso sheddeth man's blood, by man shall his blood be shed."

From that day, human government became responsible to God for the administration of righteousness in the land. The individual was responsible to abstain from all known evil, and to do all known good. Individuals, organized into society, were responsible to govern in righteousness, restraining and punishing the guilty. Failure to administer law in equity and judgment, brings retribution upon governments, as punishments follow individual failures.

It is essential that this fact be recognized. Only by the recognition of governmental responsibility, as well as individual requirements can we expect to understand the story the Bible tells. Governments were as much in God's plans and purposes in the new age, as self-determination was the order of the previous age.

CHAPTER IV

THE ORGANIZATION OF GOVERNMENTS

A Post-Deluge Civilization

IMMEDIATELY after the Deluge, Ham revolted against the religious activities and requirements of his father, Noah. Ham and his sons set up a government of their own in opposition to the rule of Noah and Shem.

Nimrod, son of Cush, and his wife, Semiramis, became the world's first rulers in this revolt. Under that exalted rulership, a system of false worship was set up. Religious ceremonies, with binding oaths and secret obligations, became the basis of the security of their government. The initiated were taken into these organizations. The teachings and doctrines founded at this time are in full evidence today.

This government, founded upon strong secret organizations, became very powerful. Nimrod laid the foundation of his kingdom in the building of Babel. He also founded the Empire of Assyria and built Ninevah. Here is the record of the founding of two great empires which were destined to play an important part in world history. Babylon and Assyria, founded in opposition to the government of Noah and Shem, have run true to form in their opposition to the kingdom established by God at Mt. Sinai.

The record of Ham and his sons states, "And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there" (Gen. 11: 2). The sons of Ham journeyed from northern India and arrived at the valley of the Euphrates. It was in this valley that they started to build in defiance of God. Here in the

plains they made brick. For mortar they used slime, or what would be known today as asphalt. This civilization was founded upon the power of secret organizations and men began to build the tower of Babel. This building was erected for the purpose of exalting man, Nimrod himself being the first exalted ruler.

God pronounced judgment on this civilization. That judgment was the confusion of tongues. In thus confounding their language, God made it impossible for them to continue in a common undertaking. The confusion, at least for a time, destroyed the power to secretly associate. The result of the confusion was that they became scattered abroad and ceased from their building. The word Babel means confusion. Here, then, was the beginning of different languages which have been a barrier to close understanding from that day to this. The inability to understand each other has kept nations and peoples apart.

Noah received warning of the Flood one hundred and twenty years before it came to pass and began to build the ark. It is interesting to note that one hundred twenty years after the Flood, men, having built a tower in defiance of God, brought upon themselves confusion of tongues from God.

From Babel to Job

The genealogical tables in the Bible are very interesting. Much information can be gained from their study. The line of descent from Adam, through Seth to Noah, is given. Noah is called the Eighth Preacher of Righteousness, but he is the tenth in generation. This was previously explained. The genealogy from Noah is traced to Terah, the father of Abraham, who is the tenth in generation from Noah, as Noah was the tenth from Adam.

Five generations after Noah, Eber, or Heber, was born. Here is the origin of the word Hebrew. Now Abraham, the sixth in generation from Heber, was not a Jew, although he was a Hebrew. The words Hebrew and Jew are not synonymous terms. All of Heber's descendants were Hebrews, including the Jews who came into existence many centuries later. But the great majority of Heber's posterity, even through the line of Abraham and Isaac, were not Jews. These distinctions are important if we are to understand the story the Bible tells as it affects peoples and races.

The Jews are only a part of the descendants of Judah, one of the twelve sons of Jacob. To teach that Abraham was a Jew is to say that Abraham's father was Judah, who was a son of Jacob, the grandson of Abraham. This is only one of hundreds of such erroneous teachings which have closed the Bible story to the understanding of the majority.

Heber had two sons, Peleg and Joktan. Peleg received his name to commemorate a great disaster that occurred in his day, "For in his day was the earth divided" (Gen. 10: 25). His name signifies a division of land by water. Reference is thus made to the great seismic disturbance that caused the disappearance of what was known as Atlantis. The two hemispheres were formed at that time. Prior to Peleg's day, men spread over the earth by way of the connecting land and islands in the Atlantic and Pacific Oceans. The division of the land by water cut off further communication. That such land did exist is well known to those who have investigated the facts.

Moses departed from his usual custom of recording the line of Abraham only, and gives the sons of Joktan, the brother of Peleg. The reason for this is apparent in the

name of Joktan's thirteenth son. That son was Jobab. Now "ab" means father. Moses gives the genealogy of "Father Job", a son of Joktan, who was the brother of Peleg.

The experiences of Job, as recorded in the oldest book in the Bible, the Book of Job, are authenticated by Moses who tells who Job was.

Peleg means division and the Hebrew word translated "divided" is *palag* or, as the celebrated biblical critic Bengelius has pointed out, is *NePeLeGe* meaning a division of the earth by water which happened in the days of Peleg. In the naming of Peleg we have reference to a physical division applicable to land and water. Shortly after the confusion of tongues which occurred in the days of Cush and Nimrod (Genesis, Chapter 11), the earth became divided or split asunder and the Atlantic Ocean covered what formerly was land connecting Africa with the Americas. This separated those residing in the western hemisphere from the rest of the human race and thus men were prevented from further evil conspiracy such as led to judgment upon ancient Babel, resulting in the confusion of tongues.

History furnishes fragmentary evidence that such a disaster did occur. Plato in his Dialogue named *Timaeus* records such a disaster. He makes mention of a vast tract of land beyond the pillars of Hercules (Gibraltar) which was swallowed up in the ocean by a great earthquake. This fact is introduced by Plato as related by Solon (one of the first seven wise men of Greece) who, while in Egypt, heard it from an old Egyptian priest in a discourse with him regarding ancient events. The history of this famous island was given as follows:

"There was formerly an Island at the entrance of the Ocean, where the pillars of Hercules stand (and so beyond the then supposed bounds of Europe and Africa). This island was larger than all Libya and Asia; and from it was an easy passage to many islands; and from these islands to all that continent which was opposite, and next to the true sea (the Pacific ocean). . . . In after times there happened a dreadful earthquake, and in inundation of water, which continued for the space of a whole day and night, and this island Atlantis being covered and overwhelmed by the waves, sank beneath the ocean and so disappeared."

The Book of Job

Job was a son of Joktan, the brother of Peleg and Peleg was the great, great, great grandfather of Abraham. As Moses has told us who Job's father was, it is fitting here to record Job's experiences. In his affliction, proof is given that man does not serve God for personal gain.

The book of Job is the oldest in the Bible. It opens with the statement, "There was a man in the land of Uz, whose name was Job." He is described as a man that was perfect and upright, fearing God and shunning evil. The time of the events recorded was some two hundred and fifty years after the deluge. Job is described as a prince of high standing. He had seven sons and three daughters, and was exceedingly wealthy.

We are next introduced to a most extraordinary scene. Satan is represented as accusing Job, before God, of serving God for the blessings he has received. One of the most interesting trials on record follows. Satan undertakes to demonstrate the truth of his accusation. He destroys Job's property and brings personal affliction upon him. Job loses

his family, his wife turns against him, his friends fail him, his wealth is gone, and his health is broken. Though still trusting the Lord, he curses the day he was born.

Three of his former friends are moved to come to him and tell him how wicked he must have been to thus suffer. They remind him that there must be secret sins back of all his troubles.

Some very interesting conversation follow between Job and his comforters. He is not only accused of all manner of sin, but Eliphaz asks him, "Who ever perished being innocent?" The inference is that Job must be a terrible sinner. Job denies the truth of this statement. He reminds them that "To him that is afflicted, pity should be shewed from his friend."

The conversation which follows, covers the whole range of human experience and wisdom as it was then known. Because Job refused to accept the findings of his friends, he is accused of lying. In exasperation he sarcastically said to them, "No doubt but ye are the people, and wisdom shall die with you!"

Finally, Job's three comforters are silenced because he is righteous in his own eyes. Here Elihu enters into the conversation. He declares, "Great men are not always wise; neither do the aged understand judgment." He reminds Job and his friends that there is a spirit of inspiration from the Almighty that gives understanding. This young man proceeds to advise Job, giving counsel to him in his affliction.

God then entered the scene and answered Job out of a whirlwind, with the result that Job lost his feeling of self-righteousness. Because the three friends had not spoken what was right concerning God, God was displeased with them. Job was restored to his former state when he prayed for his three friends.

Job's friends, his family and his wealth returned, he lived one hundred and forty years after this experience and saw his sons' sons unto four generations. Thus we have recorded in Job's experience that the trials and troubles of the righteous are not the result of sin. God allowed Satan to try Job and he was taught a lesson which he never could have learned through continued prosperity.

CHAPTER V

THE CALL OF ABRAHAM

A Race is Chosen

Moses has carefully recorded the history of the world prior to the existence of his people; and for their information he shows them the beginning of creation, and of sin. In that account he depicts world-shaking events, as he chronicles the history of the human race. It should be, and is, fascinating reading to anyone who will carefully study this record. The reason for this preface to the call of Abraham is to demonstrate God's activities leading to the call of a race.

In the record Moses shows that a godless nation comes to judgment for sin, just as surely as an individual does. Moses records that ten generations from Adam to Noah cover the activities of the first period of human chronology and history. Then he records ten generations from Noah to Terah, Abraham's father. Now governments had become corrupt, so God called Abraham to begin a new order.

Abraham lived in the midst of a civilization centering in

Ur of the Chaldees, in the valley of the Euphrates. God issued a command for him to leave his native land, his people and his father's house, and go to Canaan. So Abraham, with Terah, his father, his wife, Sarah, and Lot; the nephew of Abraham, left Ur of the Chaldees to go to Canaan. Terah, Abraham's father, was taken sick and died at Haran, within six months after they commenced their journey. Abraham buried his father at Haran, where they dwelt during his sickness.

After his father's death, Abraham resumed his journey, and Lot continued with him.

In the call of Abraham, God dealt with the individual and family. God promised to bless Abraham and his seed that would come after him. This call is of great importance, for in so doing God chose a race.

God entered into an unconditional covenant with Abraham. The blessings under that covenant were as follows: Abraham was to be the father of many nations; his descendants were to possess the land from the River of Egypt unto the great River Euphrates; he would be very fruitful and kings would come from him; his posterity was to be as the sands of the seashore for multitude, and as the stars for number; they were to possess the gates of their enemies; to expand as nations to the north, south, east and west; they were to be blessed with bountiful inheritance, and with plenty to sustain them as they developed into a nation and a company of nations. Included in this covenant is a

blessing for those who bless him and a curse upon those who curse him.

God pronounced this an everlasting covenant. There is no "if" in the call of Abraham. This covenant God signed, sealed and witnessed with Abraham, His friend. Once ratified, it could not be set aside; therefore, it is to be operative forever.

In order that we may better understand the agreement God made with Abraham it is necessary to define a covenant. A covenant is a league, or an agreement, signed, sealed and witnessed. It may be either conditional or unconditional. A conditional covenant is one that is contingent in its performance upon the keeping of certain clauses by the parties involved. The Abrahamic covenant had no such clause in it, and so, being unconditional, when it was ratified, it could not be set aside.

God ratified this covenant in every particular. Therefore, it must continue in force forever. It has so continued and is in force today.

The failure to understand some of these simple facts, and a desire to give all the blessings to the Jews as their personal inheritance, has led to much misunderstanding of the story the Bible tells. The Jew is not the inheritor of all these promises. These promises were to be fulfilled in a people who were to become a nation and a company of nations. The Jews are not a nation and cannot be the company of nations; yet they have their place in God's plan.

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QUESTIONS

Q. When Jesus said to the Jews "Therefore say I unto you, the Kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." (Matt. 21: 43.) What was taken from the Jews? After the return from the Babylonian captivity they never became a kingdom but were only a nation without a king. What did they lose?

N. L. H.
Boston, Mass.

A. The Psalmist tells us that Judah was His sanctuary and Israel His Dominion (Ps. 114: 2). Thus the House of Israel possessed the sovereignty, or supreme authority, and was His Kingdom. Because of Solomon's sins he was told the Kingdom would be taken from him; nevertheless, it would not be entirely removed, for, through the prophet, God said: "Howbeit I will not rend away all the Kingdom; but will leave one tribe to thy son for David my servant's sake, and for Jerusalem's sake." (I Kings 11: 13.)

Benjamin was left and thus a Kingdom tribe remained with Judah. When the House of Israel was taken captive to Assyria for her sins Benjamin was not involved, nor was this tribe numbered among the tribes of Israel whom God divorced for their idolatry. When the House of Israel became "not God's people" (see Hosea 1: 9) Benjamin was still His Kingdom people. The Galileans of our Lord's day were Benjamites and it was from this tribe Jesus chose His disciples. (See "Divine Selections and Rejections," DESTINY for October, 1944.)

When the Jews finally rejected Jesus Christ and turned against the early disciples, who were Galileans and of the tribe of Benjamin except Judas Iscariot, the brotherhood between Judah and Israel was broken (Zech. 11: 14). That brotherhood could exist only as long as Benjamin and Judah were united. The Galileans and the early Christians, heeded the warning given by Jeremiah (Jer. 6: 1) and fled Judea just before the siege of Jerusalem by Titus, the Roman. Judah lost the Kingdom in the refusal to accept Jesus Christ and in the departure of this tribe who, Christianized, became the light-bearers and left Palestine, fulfilling our Lord's words to the Jews that the Kingdom would be taken from them. The transfer of the Kingdom to a nation bringing forth the fruits thereof came as the result of Benjamin moving toward the west following the westward trek of their brethren of Israel. Arriving in the Isles the message of redemption, rejected by the Jews, was accepted by Israel. The result was that the Anglo-Saxon-Celtic-Israel peoples accepted Christianity and in process of time began to bring forth the fruits of the Kingdom. They constituted the nation to whom the transfer was to be made following the rejection by the Jews of their Messiah. The Jews, therefore, lost the spiritual blessings which would have been theirs if they had accepted Jesus and in the departure of the Kingdom tribe of Benjamin they forfeited the protection God has assured His Kingdom people against their enemies. Benjamin un-

dertook to win the Jews to the acceptance of the Gospel but in their refusal to bring forth the fruits thereof their house was left unto them desolate as Benjamin departed from their midst.

Q. How can I reconcile the two statements in Galatians 6: 2, "Bear ye one another's burdens" and in 6: 5, "Every man shall bear his own burden"?

B. T. S.
Denver, Col.

A. Two different Greek words are translated "burden" in these two passages. The first is *baros* meaning "weight" and the second is *phortion* meaning "load." The *Newbury Bible* in its marginal rendering of these words makes the texts read as follows: "Bear ye one another's infirmities" and "For every man shall bear his own responsibility." Both infirmities and responsibilities are burdens and while we must help others in their infirmities we cannot escape nor pass on to another our responsibilities.

Q. When the woman taken in adultery was brought before Jesus why did he set her free if the law required that she be stoned?

F. H.
New Zealand

A. The 6th verse states she was brought to Jesus that the Pharisees might tempt Him in order to accuse Him. Accuse Him of what? 1) Of sitting in judgment when He was no judge. 2) Of commanding that the woman be stoned when she was not guilty of an offense requiring stoning even though the law of Moses was cited. Now Deuteronomy 22: 24 applied to a betrothed damsel and not to a married woman. Jesus, knowing their thoughts, also knew the woman was a man's wife. He complied with the law prescribed for such cases (Num. 5: 11-31) and wrote the curses as required in verse 23, but He wrote them on the ground. The punishment for a virgin who had violated her marriage vow was stoning but special procedure was followed for a married woman who sinned in like manner and the punishment was left with God. In no way did Jesus set aside the law, but He used the law to confound the very ones who had brought the woman to Him. As her punishment was left to God, Jesus handled the case according to the law, forgiving the woman when no one remained to accuse her; and so violated no law in the judgment rendered.

Q. What is meant by "Heaven and earth shall pass away." I thought we were to look forward to a resting place in Heaven?

L. S. M.
Manchester, N. H.

A. Jesus said, "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." (Matt. 5: 17.) See also Luke 16: 17 where it is stated that it is easier for heaven and earth to pass away than for the law to fail. The Greek word translated "till" implies a possibility, not a certainty. And we know that heaven and earth are to be renewed. Then the conditions upon earth will become heavenly under Kingdom rule. The Bible nowhere teaches we are to find a resting place in heaven but rather that

the earth is to become a perfect habitation when sin, sorrow and death have been completely removed.

Q. Why did Jesus charge His disciples in Matt. 16: 20 to tell no man that He was the Christ?

H. L. M.
Springfield, Mass.

A. Jesus questioned His disciples as to what men were saying of Him and then said to them, "But whom say ye that I am?" Peter replied, "Thou art the Christ, the Son of the living God." This fact was not to be made known until after He arose from the dead whereupon His disciples would be endowed with power following His ascension. After the outpouring of the Spirit at Pentecost the disciples were spiritually able to propagate the Gospel and proclaim the Messiahship of Jesus Christ according to the commission to be given them. At the time Jesus forbade them to speak they were not spiritually ready for the work, nor was it yet time for the proclamation to go out.

LETTERS

The magazine is so fine and we do enjoy it immensely. What a blessing it is to really know our identity!

MRS. MILDRED WALTON
Modesto, Calif.

Your editorials and other material each month are intensely interesting and it is with interest that several of us here in Tyler look forward to each issue.

J. F. MORELAND, SR.
Tyler, Texas

You are producing a great publication in a crucial hour of the world's life. It is a wonderful experience to realize that we people in Canada, part of the Commonwealth of Britain, are members of the same great family with you wonderful people of the American Republic.

H. E. THOMAS
Saint John, New Brunswick

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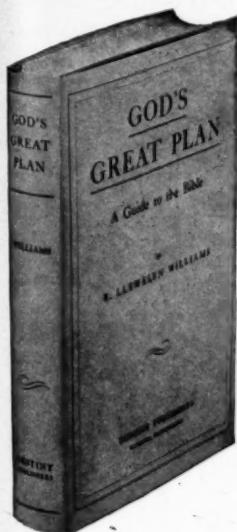
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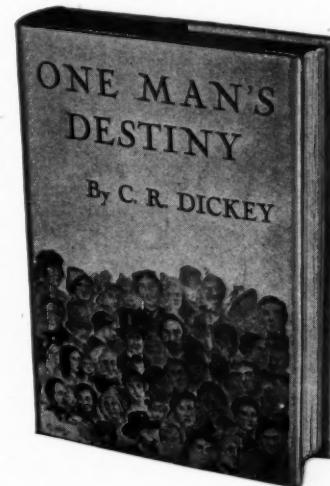


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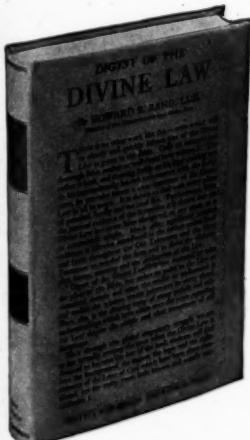
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